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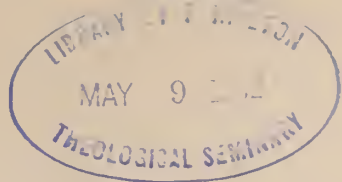








THE



# Missionary Review of the World

VOL. XIV. NEW SERIES

VOL. XXIV. OLD SERIES

JANUARY TO DECEMBER, 1901

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# **The Noble Army of Martyrs in China**

# The Noble Army of Martyrs in China

*"Slain for the Word of God and the testimony  
which they held."*—REVELATION vi : 9

## CHINA INLAND MISSION

### Ku-cheo, Chekiang

July 21, 1900:

Rev. D. B. Thompson, wife and two  
children

Miss J. E. Desmond

July 22, 1900:

Rev. G. F. Ward, wife and child

Miss E. A. Thirgood

July 24, 1900:

Miss E. S. Sherwood

Miss M. Manchester

### Pao-ting fu, Chihli

July 1, 1900:

Rev. Benjamin Bagnall, wife and  
child

Rev. Wm. Cooper

October 10, 1900:

Daughter of Mr. C. H. S. Green

### Hsiao-yi, Shansi

June 30, 1900:

Miss Emily Whitechurch

Miss Edith Searell

### Tai yuen fu, Shansi

July 9, 1900:

D. W. Millar Wilson, wife and child

P. A. Ogren

Miss J. Stevens

Miss M. E. Clarke

### So-ping fu, Shansi

June 29, 1900:

S. A. Persson and wife

O. A. Larsson

Miss J. Lundell

Miss J. Engvall

Miss A. Johansson

Miss M. Hedlund

E. Pettersson

N. Carleson

G. E. Karlberg

### In the Mountains, Shansi

July, 1900:

D. Barratt

### Tatung fu, Shansi

End of June, 1900:

Stewart McKee, wife and child

C. S. l'Auson, wife and three children

Miss Maria Aspden

Miss M. E. Smith

### Ching-chia-wan, Shansi

July 16, 1900:

Geo. McConnell, wife and child

Miss S. A. King

Miss Elizabeth Burton

John Young and wife

### Near Wenshui, Shansi

August 16, 1900:

A. P. Lundgren and wife

Miss A. Eldred

### Sih-Cheo, Shansi

July, 1900:

W. G. Peat, wife and two children

Miss E. Dobson

Miss E. G. Hurn

Miss F. E. Nathan

Miss M. R. Nathan

Miss E. M. Heaysman

Alfred Woodroffe

### Ku-wu hsien, Shansi

July, 1900:

Duncan Kay, wife and child

### En route to Hankow

July 13, 1900:

Miss H. J. Rice

July 27, Aug. 3, 1900:

Two daughters of Mr. A. R. Saunders

Aug. 3, Aug. 20, 1900:

Two children of Mrs. Lutley

Aug. 6, Aug. 19, 1900:

Mrs. E. J. Cooper and child

Aug. 11, 1900:

Miss Mary E. Huston

Aug. 28, Oct. 25, 1900:

Mrs. A. E. Glover and child

# AMERICAN BOARD MISSION

## Pao-ting fu, Chihli

July 1, 1900:

Miss A. A. Gould  
Miss M. S. Morrill  
Rev. Horace T. Pitkin

## Tai yuen fu, Shansi

July 9, 1900:

Two daughters of Mr. Atwater

## Taiku, Shansi

July 31, 1900:

Rev. D. H. Clapp and wife  
Rev. G. L. Williams  
Rev. F. W. Davis  
Miss Rowenna Bird  
Miss M. L. Partridge

## Near Wenshui, Shansi

August 16, 1900:

Rev. E. R. Atwater, wife and two children  
Rev. C. W. Price, wife and one child

# AMERICAN PRESBYTERIAN MISSION

## Pao-ting fu, Chihli

June 30, 1900:

Cortland Van Rensselaer Hodge,  
M.D., and wife

Rev. F. E. Simcox, wife and three children

Geo. Y. Taylor, M.D.

# ENGLISH BAPTIST MISSION

## Tai yuen fu, Shansi

July 9, 1900:

Rev. Geo. B. Farthing, wife and three children  
Rev. F. S. Whitehouse and wife

## Hsin-cheo, Shansi

August 9, 1900:

Rev. T. J. Underwood and wife  
Rev. Herbert Dixon and wife  
Rev. W. A. McCurrach and wife  
Rev. S. W. Ennals  
Miss B. C. Renaut

# SHILO YANG MISSION (Independent)

## Tai yuen fu, Shansi

June 27, 1900:

Miss Edith Coombs

July 9, 1900:

Dr. A. E. Lovitt, wife and child

G. W. Stokes and wife

James Simpson, M.D., and wife

T. W. Piggott, wife and child

John Robinson

Miss Duval

Miss E. M. Stewart

# SOCIETY FOR THE PROPAGATION OF THE GOSPEL

## Shantung

December 31, 1899:

Rev. Sidney M. Brooks

## Yang Ching, Chihli

June 1, 1900:

Rev. C. Robinson

June 2, 1900:

Rev. H. V. Norman

# BRITISH AND FOREIGN BIBLE SOCIETY

**Tai yuen fu, Shansi** July 9, 1900: W. T. Benyon, wife and three children

# INDEPENDENT

## Tai yuen fu, Shansi

July 9, 1900:

A. Hoddle

## Taiku, Shansi

July 9, 1900:

Miss R. Ford

# CHRISTIAN AND MISSIONARY ALLIANCE

## So-ping fu, Shansi

June 29, 1900:

C. Blomberg, wife and child  
Unidentified missionary

## Houpa, Mongolia

Date unknown:

Miss E. Ericksons  
Mr. E. Olsson, wife and three children

C. L. Lundberg and wife

Miss Hall

O. Forsberg, wife and child

W. Noven, wife and two children

A. E. Palm

O. Bingmark, wife and two children

E. Anderson, wife and child

M. Nystrom, wife and child

# SCANDINAVIAN ALLIANCE MISSION

## Houpa, Mongolia

Date unknown:

Mr. Helleberg, wife and child  
Mr. Wahstedt  
Mr. Sternberg

Rev. C. Freidstrom

Rev. C. Suber

Miss H. Lund

Miss A. Lund

Miss M. Lund



MRS. ELSIE SINCLAIR HODGE,  
Presbyterian Board, U.S.A.,  
1899-1900.  
Killed at Pao-ting fu, June  
30, 1900.



CORT. VAN R. HODGE, M.D.,  
Presbyterian Board, U.S.A.,  
1899-1900.  
Killed at Pao-ting fu, June  
30, 1900.



MISS J. E. DESMOND,  
China Inland Mission,  
1899-1900.  
Killed at Ku-cheo, July 21,  
1900.



MR. and MRS. D. B. THOMPSON  
and CHILDREN,  
China Inland Mission, 1881-1900.  
Killed at Ku-cheo, July 21, 1900



REV. WILLIAM COOPER,  
China Inland Mission,  
1881-1900.  
Killed at Pao-ting fu, July 1,  
1900.



REV. HORACE T. PITKIN,  
American Board, 1897-1900.  
Killed at Pao-ting fu,  
July 1, 1900.



REV. GEO. B. FARTHING,  
English Baptist Society,  
1886-1900.  
Killed at Tai-Yuen fu, July 9,  
1900.

SOME NOBLE  
MISSIONARY MARTYRS  
of the  
YEAR 1900 IN CHINA

# THE MISSIONARY REVIEW OF THE WORLD.

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*Old Series.*  
VOL. XXIV. No. 2. }

FEBRUARY.

{ *New Series.*  
VOL. XIV. No. 2.

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## THE MARTYR MISSIONARIES IN CHINA.

BY REV. JOHN R. HYKES, D.D., SHANGHAI, CHINA.

Agent of the American Bible Society in China, 1873—.

Since the beginning of the "Boxer Uprising" in China, the names of more than two hundred missionaries have been added to the "Noble Army of Martyrs;" and the magnificent heroism displayed by them, as well as by the myriad of native Christians who counted not their lives dear, has never been surpassed in any age of the Christian Church. The full details of their martyrdom will never be known, but the story of their sufferings and their constancy ought to be an inspiration to the Church in China to the end of time. They "were tortured, not accepting deliverance; that they might obtain a better resurrection; they had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, . . . were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens and caves of the earth."

The first to offer up his life was the Rev. S. M. Brooks, of the Church of England Mission (S.P.G.), who was massacred in Shantung, December 31, 1899. He had spent Christmas with a married sister in Chinan fu, and was on his way back to his station when he fell into the hands of these fanatics. He was stripped of his clothing, except a thin cotton undergarment, and in this condition was led from place to place in the biting cold of a northern winter. While his captors were having lunch at a tea-house, he managed to escape, but was pursued by a man on horseback and was cut down with a sword.

The first victims in Chihli province were the Revs. C. Robinson and H. V. Norman, also of the Anglican Mission. The former was killed at once, but Mr. Norman was horribly tortured for twenty-four hours and then beheaded. The details can not be published; I will only say that among other cruelties, his hands were tied behind his back and his body burned with sticks of lighted incense. These



crimes, which occurred on the 1st and 2nd of June, 1900, began to arouse the foreign ministers in Peking to a realization of the seriousness of the situation and possible magnitude of the Boxer movement.

The massaere at Paoting fu was one of the most atrocious of the long series of missionary murders for which the Manchu government is responsible. It must have been carried out at the direct order of the officials and in response to the infamous edict of extermination issued by the empress dowager on the 20th of June. The missionaries, anticipating trouble, had taken refuge in the yamen of Ting Yung, the provincial treasurer and acting governor. They were there as late as the 25th of June. Between that date and the end of the month they all returned to their homes in the northern and southern suburbs of the city. The presumption is that they were deliberately sent to their homes and to their death by the governor. It is inconceivable that they left the yamen without protest, for they must have known that the moment they passed out of the door they left all hope behind. On the 30th of June the Boxers attacked the Roman Catholic and the American Presbyterian missions. I do not know how many missionaries were in the Roman Catholic premises, but in the Presbyterian compound there were Rev. F. E. Simeox, wife and three children, Dr. G. Y. Taylor, and Dr. and Mrs. C. V. R. Hodge, who had recently returned to Paoting fu from Peking. Dr. Taylor attempted to remonstrate with the mob, but the Boxers were implacable and he was hacked to pieces outside the compound. It is said that he was beheaded, and, on account of his well known skill, his head was offered in sacrifice before an idol in the temple. The others were burned to death in the flames of their buildings. After the allies entered Paoting fu, the charred remains of a man were found in the ruins of the house. All the native Christians who could be found were ruthlessly slaughtered.

The members of the American Board and the China Inland Mission soon heard of the terrible tragedy which had been enacted in the northern suburb. They knew that it could be only a short time till they would suffer the same fate. The missionaries of the American Board gathered their native converts about them and spent the whole night in prayer, not only for themselves and for their loved ones so soon to be bereft, but for their children in the Gospel. In the dim light of the early dawn of Sunday, July 1st, they wrote their last farewells to the friends in the dear home-land, showed their faithful, devoted Chinese where these loving missives were buried and bidding good-bye to the heroic little band of converts, told them to seek safety in flight. They then calmly awaited the hour of their martyrdom. About 9 A.M. the villagers began to loot the premises, but were too cowardly to venture into the room where Mr. Pitkin and the two ladies were. They therefore sent for the Boxers. Mr. Pitkin bravely



defended himself and the ladies. He is said to have killed twelve Boxers, including the second leader of the organization in Paoting fu. He was wounded in the side with a shot gun and was then hacked to pieces and beheaded by the infuriated mob. Miss Gould had a weak heart and literally died of fright—a most merciful providence. Miss Morrill was captured and carried in triumph to a temple where the Boxers had their headquarters. The buried letters were discovered by the Boxers and destroyed.

The members of the China Inland Mission (Rev. B. Bagnall, wife and daughter, and Rev. Wm. Cooper) fled to the camp of Kw'ei Pin, the commander of the Manchu garrison, who had been a friend of Mr. Bagnall for years. They took with them a small box containing some little things they most valued, and about fifty taels in silver. The box was kept (as evidenced by the fact that Mr. Bagnall's marriage certificate was found in the camp), but the missionaries were refused admission. The commander gave them a guard of soldiers to make a pretense of escorting them to a place of safety; but, in accordance with a previous arrangement, they were met half way to the city by the Boxers, and the helpless victims were turned over to them by the soldiers. They were taken to the Boxer headquarters, and with Miss Morrill, were kept on view all day Sunday in front of the temple, subjected to the cruel taunts and gibes of the mob. That evening they were taken outside of the city and beheaded. The heads of all of the victims were exposed on the city wall. Thus perished eleven missionaries and four innocent little children; and of this number all but three adults and one child were American citizens.

#### MURDERS IN HUNAN AND CHEKIANG.

The only lives lost south of the Yangtse River were in the provinces of Hunan and Chekiang. At Heng-cheo, in the hitherto notoriously anti-foreign province of Hunan, several Roman Catholic priests were massacred after enduring the most exquisite torture which their fiendish persecutors could devise. One was taken to the temple of Confucius, after enduring nameless tortures, and offered in sacrifice to the sage! Another, after having his eyes gouged out, was partially flayed alive; then covered with cotton saturated in oil, and set alight!

In the massacre at K'u Cheo, in Chekiang, all of the victims, eleven in number, were members of the China Inland Mission. They were Rev. D. B. Thompson, wife and two children (Edwin, six years, and Sidney, two years), Rev. G. F. Ward, wife, and infant son (six months), and Misses J. E. Desmond, M. E. Manchester, Edith S. Sherwood, and Emma A. Thirgood. Miss Manchester and Miss Desmond were Americans. The governor of Chekiang was in hearty and active sympathy with the empress dowager and her reactionary party at

Peking. When he received the edict of the 20th of June, ordering the extermination of all foreigners in China, he lost no time in promulgating it throughout his province. Altho afterward, under pressure of the Yangtse viceroys, he subscribed to the agreement securing the neutrality of the southern provinces, the mischief was already done so far as K'u Cheo was concerned. The taotai of the city was a willing henchman of the governor, and upon receipt of the edict, he immediately sent out emissaries to collect ruffians to seize and bring in all the foreigners in the neighborhood. The magistrate (Mr. Hu) was very friendly with Mr. Thompson; and this fact marked him as a victim of the unreasoning hate and fury of the mob. On the 21st of July the militia took him, his entire family, and all of his assistants (more than thirty persons) to the taotai's yamen, and killed them there. This inhuman official, Pao Taotai, when asked by the militia what they were to do with the foreigners, answered, "*Do with them what you like.*" The mob accordingly attacked the missionaries in their home and wounded Mr. Thompson with a spear. He sent the native pastor to beg help from the taotai, but the appeal was in vain. The Thompsons and Miss Desmond were eventually escorted to the yamen by a native Christian, but instead of receiving protection, they were all brutally murdered by the militia in the yamen of the highest official in the city. Miss Sherwood and Miss Manchester, who were living in another part of the city, left their home on hearing of the terrible fate of their colleagues, but they were delivered to the mob by the neighbors. They were taken to the temple, where they were kept till the 24th of July, and then executed.

The Wards and Miss Thirgood belonged to another station (Ch'ang Shan). Being advised by the mandarin, Mr. Liu, to escape to K'u Cheo without delay, they took boat and departed. They arrived at the city on the 22d, and found the gates shut. Toward the afternoon they were discovered by the ruffians, who dragged the boat to the shore and killed all in it with swords and spears. A number of native Christians were also massacred.

Miss Whitehurch and Miss Searell of the China Inland Mission were murdered at their station, Hsiao Yi, on the 30th of June. On the day of the massacre some roughs collected outside the front gate and behaved in such a riotous manner that the ladies sent to the magistrate complaining of the disturbance and asking for protection. He came in person, flew into a towering rage, abused the messenger and slapped his face. The ladies then appealed to the official, who informed them that his soldiers were for the protection of the Chinese, not for such as they! He then returned to his yamen. The crowd of Boxers who had in the meantime collected outside the gate, understood from the magistrate's demeanor that they had nothing to fear from him, and they immediately rushed into the house, looted it of

everything of value, and stripped the ladies of everything. They knelt before the mob and begged for mercy, but the inhuman wretches were dead to all appeals and began to beat them to death with clubs. Some of the crowd took glass bottles and broke them over their heads; and so adept were they at their devilish work of torture that they took more than an hour in killing them. The official on being informed of their death, did not hold the usual inquest, but sent two boxes, such as are used to bury paupers, and had them interred in the baptistry in the courtyard.

Very few particulars of the massacre of Mr. McConnell's party are known. They were trying to escape from Shansi, and at Ch'ing-chia-wan, near the Yellow River, they were intercepted by emissaries of the bloody Yu Hsien, who had given orders that no foreigner should be allowed to cross the fords, and were murdered on the 16th of July. The party consisted of Mr. and Mrs. McConnell and child, Mr. and Mrs. John Young, and Misses S. A. King and Elizabeth Burton.

#### FIENDISH ATROCITIES AT TAIYUEN FU.

The murders at Taiyuen fu, the capital of Shansi, took place under circumstances of fiendish atrocity and under the personal direction of the governor. There was a riot on the 27th of June, in which Dr. Edward's hospital was destroyed. The missionaries managed to escape to Mr. Farthing's house, but Miss Coombs was left behind, looking after her school girls, and in the confusion of flight she was not missed by her companions till it was too late. Some of the school girls were trampled to death, and soon Miss Coombs fell into the hands of the Boxers. She plead piteously for her life, but their answer was to throw her into the flames of the burning buildings. On the 30th of June four deputies from the governor's yamen came and told them that the city was in a turbulent state, and that the governor could not protect them unless they came to a place which he had provided for them, and where they would be safe. They were all taken to a house in a street called Cheo-t'eo Hsiang, where all of the foreigners in the city, including the Roman Catholic priests, were confined and strictly guarded by soldiers. In the meantime other foreigners were being sent to the provincial capital at Yu Hsien's order, so that this Chinese Nero might gloat over a wholesale butchery.

The treatment of the missionaries at Sheo Yang forms one of the blackest chapters in this terrible record of outrage. At this station were Mr. and Mrs. Pigott, their twelve-year-old son, Mr. John Robinson (tutor to this lad), Miss Duval (a teacher), and the two daughters of the Rev. E. R. Atwater of Fen-chou fu. On June 29th there was a disturbance and they fled to the mountains; but, for some unaccountable reason they almost immediately returned. They no sooner got back to Sheo Yang than they were arrested by the district magistrate,

handcuffed, loaded with chains and sent to Taiyuen fu, seventy miles distant. Doubtless all this was in obedience to the governor's orders. During all the time they were on the road they were not permitted to buy food; and the soldiers would not sell them eggs even at a dollar a piece. They were treated worse than murderers. On arrival at Taiyuen fu they were imprisoned in the same house as the other foreigners, but by order of the infamous Yu Hsien, they were separated and Mrs. Pigott was not allowed to communicate with her husband. On the 7th of July the governor sent to Mr. Farthing for a complete list of the foreigners. On the 9th he invited all of them to appear before him on the pretext that he wanted to arrange for their safe conduct to the coast. He sent soldiers to escort them, and, in case they suspected treachery and refused to go, to bring them by force. The prisoners were taken to the front of the governor's yamen—an open space abutting on the main street—where they were then each stripped to the waist, as is usual for condemned criminals about to be beheaded. The governor came out and had them arranged in a line in front of him, and, compelling them to kneel, he upbraided them for the evils which he said they had brought upon the Chinese. He then asked them where they came from, and one of them answered, "From England." At this he laughed scornfully, threw off his coat, stepped forward and with his own sword struck off the heads of three of the helpless prisoners. He then gave the order to the soldiers, who immediately butchered the others, including women and children, in his presence, the prefect and sub-prefect also being present. All met death with the utmost courage. The soldiers cut the hearts out of their victims in order to inspect them. Their heads were cut off, placed in cages and stuck on poles in front of the yamen. The bodies were dragged to a hillside outside the walls and thrown to the dogs.\*

Bishops Grussi and Fagola of the Roman Catholic Church were massacred at the same time. Ten more priests and nuns were killed the next day, making a total of forty-five killed in the governor's yamen. The heads of the six missionaries murdered at Taiku on the 31st of July were sent the governor at Taiyuen fu, and he gave those who brought them some tens of taels for their trouble. Yu Hsien must have regarded these, too, as his victims; for they make up the exact number, fifty-one, for whose execution he claimed the reward of four hundred taels each, promised by the empress dowager for every foreigner killed—as was learned after the relief of Peking.

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\* The names of the martyrs are, two daughters of Mr. Atwater, of the American Board Mission; Dr. A. E. Lovitt, Mrs. Lovitt, John Lovitt (child), G. W. Stokes, Mrs. Stokes, James Simpson, Mrs. Simpson, T. W. Pigott, Mrs. Pigott, Wellesley Pigott (child), John Robinson, and Miss Duval, of the Sheo Yang (Independent) Mission; A. Huddle, unconnected; G. B. Farthing, wife and three children, Miss Stewart, F. S. Whitehouse and Mrs. Whitehouse of the English Baptist Mission; Dr. W. Millar Wilson, Mrs. Wilson, Alexander Wilson (child), Miss J. Stevens, and Miss M. E. Clarke of the China Inland Mission; and Mr. and Mrs. W. T. Beynon and three children, of the British and Foreign Bible Society—in all thirty-three souls belonging to the Protestant mission.



There is one very pathetic incident connected with the massacre at Taiyuen fu. A native elder named Chang Chi Hung, wrote to a foreign missionary in Shanghai that a foreign child, age and sex not known, had been brought away from Taiyuen fu by the prefect of P'u Cheo Fu, a city in Shansi near the Yellow River. This child is the sole survivor of the massacre. Who is this little waif? Will it ever be recovered? The expression used in the letter would indicate that it was quite a young child. There were two little boys in Taiyuen fu, either of whom it might have been. If Yu Hsien reckoned Miss Coombs as his victim then there were 52, one more than he claimed in his official report to his imperial mistress. Is it this child that makes the difference?

#### TAIKU AND FEN-CHOU FU MISSIONARIES.

It seems that the officials at Taiku were on friendly terms with the missionaries there; and, altho the city is only some twenty miles from the capital of the province, they protected them until they could no longer disregard the order of the governor, Yu Hsien. He issued a proclamation which was widely posted in the neighborhood of the capital, saying that whoever killed the foreigners would be doing him a great service. How genuine was the friendship of the local officials is shown by the fact that altho Yu Hsien butchered fifty-one helpless foreigners in his yamen on the 9th and 10th of July, the attack on Taiku did not take place till the 31st. On that day a band of between three and four hundred Boxers attacked the mission premises, and one of the helpers, Liu Fang Chi, was killed while the gate of the compound was being forced. The three men, Revs. C. H. Clapp, G. L. Williams, and F. W. Davis, fought bravely to save the women, and fired on the mob from the top of their houses; but their ammunition was soon exhausted and they were overpowered and beheaded. Their bodies were thrown into the flames of their burning houses, their hearts having first been cut out to be sent as trophies to the bloodthirsty governor. The ladies of the mission, Mrs. Clapp, Miss M. L. Partridge, and Miss R. Bird, took refuge in one of the outhouses, but they were soon found and beheaded. The heads of all of the victims were taken to the capital and exposed on the city gates like those of common criminals.

The prefect and the magistrate at Fen-chou fu were so friendly that the missionaries there were not disturbed till the end of July. About that time the old friendly prefect was superseded by a man sent by the governor to carry out his malevolent designs. The old official would not turn over the office to his newly appointed successor, and there was considerable friction in consequence. On the 30th of July a very fiercely worded proclamation was issued, ordering the missionaries to leave at once. It appears that the new prefect took over

the seals on the 13th of August, one report saying that in the meantime the other had died. On the 15th he demanded of the local officials why the foreigners had not been driven away as in all other places. The magistrate replied that these Americans were quiet and peaceable, and had never done anything but good in the place, and therefore he had no reason to send them away. The prefect said that he had been ordered to drive them out, and that, if the magistrate did not do his duty, he himself would drive the missionaries out with a whip. The magistrate begged for a few days respite, as Mrs. Atwater was about to be confined; but the prefect insisted that they must go at once. In the meantime the magistrate, acting under compulsion of the prefect, arrested the dispenser at the hospital, gave him three hundred blows with the bamboo, and ordered him to secure all of the firearms in the mission. These were accordingly given up, and the missionaries were left without means of self-defense. Carts were got ready for them, and on the 15th of August they started under an escort of twenty soldiers for Tientsin, as they were treacherously informed by the officials. Before starting the missionaries requested that they be permitted to sell their houses in order to secure money for the journey; but they were informed by the prefect that all of their property had been *confiscated by imperial decree* and could not be sold! The Christian teacher who tells the story says that soon after they started he heard suspicious remarks by the soldiers, and, acting on the advice of one of their number, he escaped. Almost immediately he heard the firing of a gun, which was the signal for a party of soldiers who were concealed in the village of K'ai Shih (which they were then entering) to join in the attack. Both parties of soldiers rushed upon the helpless missionaries and ruthlessly cut them down with their swords. Not one escaped. Their bodies were stripped and they were all burned by the roadside. Their death was cruel and lingering.

Thus did eight Americans and one English lady (Miss Eldred) obtain the martyr's crown. The Americans were, Rev. E. R. Atwater, wife and two children; Rev. C. W. Price, wife and child, and Mr. and Mrs. A. P. Lundgren. The two other children of Mr. and Mrs. Atwater were massacred at Taiyuen fu on the 9th of July. They had been attending school at Sheo Yang and were arrested and sent to Taiyuen fu in chains, as has already been related.

The following pathetic letters, written by Mrs. Atwater shortly before she was murdered, have just reached Shanghai. They were given in charge of the gatekeeper, and were carried to Tientsin by his son. The first was addressed to the three ladies at Taiku, Mrs. Clapp, Miss Rowena Bird, and Miss Louise Partridge. They were killed the day after it was written, and the horrible fact was known

to Mrs. Atwater on the 2d of August, as is shown by the note on the envelope. The letters are as follows:

FEN-CHOU FU, July 30, 1900.

*Dear ones at Taiku—Mrs. Clapp, Rowena, Louise. —*

. . . . The last news from you confirming our fears concerning the dear ones at Taiyuan was hard, God knows how hard, for us to bear, but I can not write of it yet. We passed a terrible night, and in the morning there was a very *Li Hai* [severe] proclamation ordering us out almost at once. I could do nothing but cry to God; it seemed as if I could bear no more in my present condition. No one talked at meals. We seemed to be waiting for the end, and I for my part longed that it might come speedily. He Kou went like a brave fellow to the yamen to ask if we could not have an escort to the river. We could hire nothing unless the *kuan* [official] helped us. He stayed so long we feared he had been beaten, but our fears for once were groundless. And yet, altho an escort has been promised, I feel very uneasy. The new *kuan* has come, but the old one will not give up his authority, and there is considerable friction in consequence. How it may affect our going I do not know. We are in the Lord's hands. . . . May God keep each one of you. He is our only help. . . .

Ever lovingly,

*Lizzie Atwater.*

Later. 2d August.

Our plans are upset; we do not think we can escape from the city. Several of the church members are planning to conceal us if we divide up. It is hard to do that. Mr. Lei wishes to conceal me in his home right here in the city, but I want to stay with my dear husband while life is given to us. Heaven seems very near these last hours, and I feel quite calm. There will be a joyful welcome for us all above. I am fixing my thoughts more and more on the glorious hereafter, and it gives me wonderful peace. God bless you all.

Yours in blessed hope,

*L. A.*

[Note on the envelope.] The foreigners at Taiku, six in number, were beheaded yesterday (August 1st).

FEN-CHOU FU, August 3d, 1900.

*My Dear Dear Ones:*

I have tried to gather courage to write you once more. How am I to write all the horrible details of these days! I would rather spare you. The dear ones at Sheoyang, seven in all, including our lovely girls, were taken prisoners and brought to Taiyuan in irons and there by the governor's orders beheaded, together with the Taiyuan friends, thirty-three souls. . . . We are now waiting our call home. We have tried to get away to the hills, but the plans do not work. Our things are being stolen right and left, for the people know that we are condemned. Why our lives have been spared we can not tell. The proclamation says that whoever kills us will be doing the governor a great service. . . .

Dear ones, I long for a sight of your dear faces, but I fear we shall not meet on earth. I have loved you all so much, and know you will not forget the one who lies in China. There never were sisters and brothers like mine. I am preparing for the end very quietly and calmly. The Lord is wonderfully near and He will not fail me. I was very restless and excited while there seemed a chance of life, but God has taken away

that feeling, and now I just pray for grace to meet the terrible end bravely. The pain will soon be over and, oh, the sweetness of the welcome above. My little baby will go with me. I think God will give it to me in heaven, and my dear mother will be so glad to see us. I can not imagine the Savior's welcome. Oh, that will compensate for all these days of suspense. Dear ones, live near to God and cling less closely to earth. There is no other way by which we can receive that peace from God which passeth understanding. I would like to send a special message to each of you, but it tries me too much. I must keep calm and still these hours. I do not regret coming to China, but I am sorry I have done so little. My married life, two precious years, has been so very full of happiness. We will die together, my dear husband and I. I used to dread separation. If we escape now it will be a miracle. I send my love to you all, and the dear friends who remember me.

Your loving sister,

*Lizzie.*

A trusty messenger sent to Shansi to make inquiries about the fate of the missionaries tells of the massacre there of Mr. and Mrs. T. J. Underwood, Mr. and Mrs. Herbert Dixon, Mr. and Mrs. W. A. McCurraeh, Mr. S. W. Ennals, and Miss B. C. Renaut, of the English Baptist Mission, at their station Hsin Chou. The last word we had from them was that they had escaped on horseback on the 26th of June and were being pursued. They got to a mountain cave, but were discovered. They defended themselves with two fowling-pieces for five days, during which time they were absolutely without food. Being unable to drive them out of their stronghold, the Boxers resorted to their old ruse and "talked peace." They said that they had been sent by the officials to offer them safe escort to the coast. They must have known that to desert their place of refuge meant only death, but there was no alternative. To remain was to starve. Hunger forced them to accept. They were conducted back to Hsin Chou, kept in the yamen for a day or two, then led outside the town by the soldiers, stripped, and cut to pieces in the most horrible manner. Their mangled remains were left lying in the road.

The wave of anti-foreign fanaticism seems to have swept over the northern part of Shansi before it touched the other places in the province. It is probable that the officials in these places were more in sympathy with the fiendish purposes of the empress dowager and her bloodthirsty minion, the governor. The missionaries who did not escape to Urga were killed some time between the 25th and the end of June. This would allow just sufficient time for the edict of the 20th of June to reach the officials at these places through the provincial governor, to whom it was sent by wire from Peking; and they must have lost no time in carrying it out. It is known that the missionaries at Ta-tung fu were all massacred, but the manner of their death is not known. It is probable that we shall never know anything beyond the mere fact of their death, for their converts were annihilated. The martyrs were Stewart McKee, Mrs. McKee, Alice



Mary McKee (child), C. S. I. 'Anson, wife and three children, Miss M. E. Smith, and Miss Maria Aspden, all of the China Inland Mission.

The Swedes who are associated with the China Inland Mission held the conference of their Holiness Union at So-ping fu, beginning on the 25th or the 26th of June. The missionaries at the other stations who were members of the Union, attended these meetings; and they were all, residents and visitors, massacred on the 29th of June, while assembled in the church. It is probable that they were burned in the building. The victims were C. Blomberg, wife, and child, and one other missionary (name unknown), of the Christian and Missionary Alliance; S. A. Persson, Mrs. Persson, O. A. L. Larsson, Miss J. Lundell, Miss J. Engvall, Miss A. Johansson, Miss M. Hedlund, E. Petterson, G. E. Karlberg, and N. Carleson, of the China Inland Mission.

Mr. Duncan Kay, wife, and child, of the China Inland Mission, escaped from their station, K'u-wu Hsien, and hid in the mountains. A native Christian supplied them with food, but on the Boxers learning this, they killed him. His widow smuggled food to them for a time but she too was discovered and murdered. The Boxers then guarded the entrance to the place of refuge and the missionaries starved to death.

It is stated on reliable native authority that the following members of the China Inland Mission were massacred at Sih-cheo (Hsi-chou), date not given, but probably early in July: W. G. Peat, Mrs. Peat, two children, A. Woodroffe, and Misses E. Dobson, E. J. Hurn, F. E. Nathan, M. R. Nathan, and E. M. Heaysman. D. Barratt managed to escape to the hills, but died there of exhaustion.

The following members of the Swedish Mongolian and Scandinavian Alliance have not been heard from since the 30th of June, and they are believed to have been massacred: Mr. and Mrs. Helleberg and one child, Messrs. Wahstedt, Sternberg, Freidstrom, Suber, and Misses H. Lund, A. Lund, and M. Lund. The last six were American citizens. Vera, the little daughter of Mr. and Mrs. Green, of Huailu, died at Paoting fu, October 10, in consequence of privations and injuries received in the remarkable flight from Huilu, and while in the hands of the Boxers. It is peculiarly sad that this little one should be taken after relief had reached them. It was to her bright, sunny disposition, and ready wit, that the party probably owed their lives.

At the beginning of these troubles the Christian and Missionary Alliance had some thirty-four adults and seventeen children at their stations in North China. Of this number two (Mr. and Mrs. Book), were in Peking during the siege, and are safe. Seventeen (eleven adults and six children) fled north from Shansi, and arrived at Kiachta in Siberia. Two, Mr. and Mrs. F. Nystrom, escaped through

Kansuh, and thence made their way to the United States. This leaves twenty-one adults and eleven children to be accounted for. Mr. and Mrs. C. Blomberg and child, and one other missionary (name unknown) were massacred at So-ping fu. A report has been received of four foreigners being killed near Ning-hsia on the Yellow River. They are said to be Swedes, but whether they belonged to the Christian and Missionary Alliance, or to another mission, is not known. The Chinese say that one, who was taller than the others, fought like a lion, and died fighting. It is supposed this man was Lieut. Watts-Jones, R. E.

A party of Swedish missionaries from Kw'ei-hwa Ch'eng, numbering twelve, with their wives and children, took refuge with Fathers Dobbe, Zylmans, and Abbeloos in the Roman Catholic cathedral at Houpa, in Central Mongolia. They were all burned together in the church. The following were among them, viz.: Miss E. Erickson, Mr. and Mrs. E. Olsson and three children, and Mr. and Mrs. C. L. Lundberg. The report is, unfortunately, ambiguous. It may mean that there were *twelve men*, exclusive of the women and children, which is the construction that I put upon it. Or, it may mean that there were twelve *including* women and children. If the former is correct, then all of the Swedish missionaries about whose fate there is still an element of uncertainty, were burned in the cathedral in the Houpa district. It is remarkable that including those whom we know were burned in the church, there are just thirteen men still to be definitely accounted for. We know that there was one Swedish missionary, name unknown, killed at So-ping fu. Deducting one name for this unknown man, *there are just twelve left*—the number said to have lost their lives in the flames of the burning church.

The thirteen names are: Messrs. Helleberg, Wahstedt, Sternberg, Fredstrom, Suber, Olsson, Lundberg, Forsberg, Noren, Palm, Bingmark, Anderson, and E. Nystrom. I think it fair, therefore, to assume that all of the members of the Swedish Mongolian and Scandinavian Alliance (five men, four women, and one child); the members of the Christian and Missionary Alliance whose fate is unknown (six men, six women, and seven children), together with those whose names are already given (two men, three women, and three children), all lost their lives in the cathedral at Houpa, in Central Mongolia. This would make the appalling total of thirty-seven (thirteen men, thirteen women, and eleven children) massacred at this place. The members of the Christian and Missionary Alliance, whose fate is not definitely known, and whom I assume to have been massacred at Houpa, are Miss Hall, O. Forsberg, wife, and child, Mr. and Mrs. W. Noren, wife, and two children, A. E. Palm, Mr. and Mrs. O. Bingmark and two children, Mr. and Mrs. E. Anderson and one child, and Mr. and Mrs. M. Nystrom and child.

P. A. Ogren, wife, and child, Graham McKie, and Misses Chapman and Way were supposed to have been massacred in the general slaughter which took place in their district. A telegram was received about a month ago saying that Mr. McKie, Miss Chapman, and Miss Way *were still alive!* This could hardly be credited; but later a telegram was received from Tientsin which said that five or six foreigners were reported to be alive in Taiyuen fu and mentioning Mr. McKie's name as being among them. It has since been learned definitely that only Mr. Ogren was killed. They probably escaped to the mountains, and after Yu Hsien was removed from the governorship of Shansi, came out of hiding and took refuge in this city, which has become notorious for the crimes committed in it.

*(To be concluded with an account of thrilling escapes.)*

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### MIRACLES OF MISSIONS No. XXX.

"KHAMA, THE GOOD"—THE CHRISTIAN CHIEF OF AFRICA.\*

BY THE EDITOR-IN-CHIEF.

When Rev. James Davidson Hepburn arrived at Shoshong, in August 1871, to take up his life-work among the Bamangwato, he was met by two young chiefs, Khama and Khamane. It is of the first of these that we now write—one of the most remarkable men ever brought to Christ in the Dark Continent, himself alone a sufficient witness to the value of foreign missions, as one diamond may sometimes justify all the cost of a mine.

Macheng was then ruling the tribe, a usurper into whose hands Sekhome had put the tribal scepter in order to keep out of the succession Khama, his son and lawful heir; but Sekhome himself was now in exile. Macheng had a visitor, Kuruman, chief of the Matabele, who was stirring him up as Jezebel did Ahab, to get rid of all missionaries and white folk, and to help him to do the same with intruders in Matabeleland. Macheng fell into the plot, and sent three regiments of the Bamangwato back with Kuruman. On the way however the Bamangwato rebelled against Macheng's orders and declared that they would acknowledge no chief but the lawful ruler, Khama. This added fuel to the flame of Macheng's hatred and he resolved, if possible, to get rid of Khama. He secretly resorted to native charms and drugs, and tried to get strychnine as a more deadly weapon. His more harmless medicines proved of no effect; and, as for the strychnine, a sharp-witted fellow, having his suspicions, sold his agent *marking-ink* for the poison. But, had it been the deadly drug he thought, the plan would have failed, for when Khama and Khamane

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\* "Ten Years North of the Orange River," by Rev. Jno. Mackenzie. "Twenty Years in Khama's Country," edited by C. H. Lyall. London: Hodder & Stoughton.

were invited to drink Macheng's wife's coffee, they respectfully declined, and so the "marking-ink" went untasted.

A crisis was reached in August 1872, and Khama drove away the murderous usurper and became actual chief. And the following Sunday he inaugurated his reign in a manner that became a Christian chief, and which reminds of the similar coronation day of Ranavalona II. in Madagascar, in the year 1868. Khama held in his courtyard a service of worship to the true God, and moreover, announced that henceforth no other sort of service would be held there. This caused great joy to lovers of God, for Macheng's rule had been most reckless in tyranny. Anarchy had been rampant, traders robbed and maltreated beyond endurance, and even the missionaries suffered, and the native congregations were violently dispersed and scattered. It was these outrages in fact that had brought on the crisis of revolution that drove out the usurper.

For a few months matters moved on smoothly, tho beneath the surface there were disturbing forces at work. Between the brothers Khama and Khamane there was strong mutual distrust. Khama was an out-and-out Christian, and would not even conform outwardly to pagan notions and customs. For example, he publicly and positively refused to "make rain," and persisted in his refusal even in the face of the entreaties of the old heathen headmen. He wisely forbore to force his religion on others, neither would he allow them to force upon him their superstitious rites, since he had found a better way. He bade them to cry to their God like the Baal worshipers of Elijah's time; but he, like that prophet, would know only Jehovah, and pray for rain in another fashion. Khamane was more vacillating and deceitful, and really resorted to sorceries.

About the end of 1872, Khama, prompted by filial regard and a forgiving spirit, recalled his father from a six years' exile. Old Sekhome came back to Shoshong early in 1873, and with his return old heathen abominations revived, and shortly afterward Khama left for Serue, a day or two's journey off, followed by nearly all his tribe. It seemed strange that God's Providence should permit such a turn of affairs, but it appeared later that there was a Divine design even in this absence of Khama, for it was overruled to work a greater good, it being during this interval that mission work was undertaken on a larger scale.

It was a great tribute to Khama's real greatness and goodness that, after his withdrawal, matters became so much worse that messengers were sent to Serue to beg him to return; and, when their plea proved unavailing, Khamane was induced to go on a similar errand, and the missionaries sent a deputation with him. Khama calmly but resolutely refused. He saw that they were inviting him back to a ruin, and that what Sekhome and Khamane and their followers sought was not



Khama whom they hated, but his people who had followed him into his voluntary exile but who were the real strength of the tribe. The chief was inflexible. "When I was with you," he said, "my presence was soreness to the eyes; you treated me as a dog in my own courtyard and before my own people. Therefore I refuse to sit with you and Sekhome in the same town. I have had enough of that; let us separate. Take your path and I shall take mine. Those who prefer to stay with you, let them stay; and those who wish to come to me, let them come." The deputation returned unsuccessful.

As Serue was lacking in natural defenses, to remain there long was to invite attack from the Matabele, and so Khama moved to the river Zouga. On the journey and afterward, raids were made on his cattle, and even the women were taken captive, but, in all this trial of patience, Khama evinced no passion or resentment, but conducted himself like a Christian, altho Sekhome and Khamane themselves were the main aggressors, and Sekhome actually sought his life -- the father seeking the life of his own son.

The year 1875, however, witnessed Khama's triumphant release from his voluntary exile, and his establishment in his proper position, as undisputed chief of the Bamangwato. The darkness now began to give way before a brighter dawn, and God showed that even the trials to which the missionaries and native church at Shoshong had been subjected, was not without a purpose in the mind of God. A Christian chief and his followers had been driven away by the malice of foes, but their forcible withdrawal God had used as the opening of a door to a new native church among the Balauana at Lake Ngami.\* These details we only note in passing, as we mainly seek to give the profile of this remarkable African chief. Moremi, the Balauana chief, came to Shoshong, and saw how the good Khama ruled his people, and got good counsel from him, though he failed to act on it. He pleaded with Khama for native beer, and smuggled it secretly into his house. Khama had told him what a hard work it had been to break down the drink habit in his town, both among white and black, and calmly reasoned with him on the injustice of thus visiting the town of another chief and obstructing the working of beneficent laws. The subtle Balauana chief pretended to acquiesce, while he not only trampled on Khama's injunctions, but got Khama's youngest brother to act as his agent!

This upright Christian chief had no tame amiability. Holy love has its holy wrath, and he that loves good loathes evil by the same law; and Khama's indignation was aroused. He burned down his brother's house, setting fire to it with his own hand, to punish him for his course in becoming the accomplice of Moremi in his duplicity and iniquity.† The battle against drink had been long and resolute.

\* P. 36. et seq.

† P. 85.

In 1870, five years before, Macheng had been chief at Shoshong, and hostile to the Gospel. There was a beginning made in a school and a congregation of believers. But the traders on the station were godless, and drinking, gambling, swearing, and general recklessness stamped their daily life. They were in constant quarrels with the native Bamangwato, whom they plundered and outraged, and by whom they were plundered in turn. Any appeal to Macheng was not only useless but rather returned on the head of the outraged complainant. The chief was the administrator of injustice, and Shoshong was the hell of the country, from whom no respectable party cared to hail. The traders themselves owned that it was the best place to ruin body and soul.

This was surely a place to test the power of the Gospel, and especially the patience, prayerfulness, and purpose of a native Christian ruler. Here were the "Augean stables," and could any Hercules be found to cleanse them? Mr. Hepburn, in 1880, wrote to the directors of the London Missionary Society, "*Truly my eyes have beheld the mighty power of God at work, both in providence and in grace, or it has never been seen on earth.*"

He saw Macheng removed: he died of drink, that "civilizing agent" of some who call themselves Christians. The brandy seller is sometimes himself proof against drink, while he is ruining wholesale the bodies and souls of the poor, degraded victims to whom he sells it. Khama became chief of the Bamangwato. Old traders died out or moved out, and a Christian community began to grow up, and young married men began to come in, who not only were not foes of missions, but disposed to aid the missionary. This, however, was a gradual change. For a long time, however, Khama's position was one of conflict and difficulty. He had against him the old heathen element again, and, at the same time, traders who, as he said, "trod his laws under foot because he was a black man." They would hide brandy casks in mountain eaves, and then come and lie to the chief, and use a missionary as interpreter, while they were smuggling in their "fire-water."

Mr. Hepburn, after personal and constant contact with the persons and events, writes: "I know of no other interior chief who has even *attempted* the half that Khama has *accomplished*, in advancing his people toward the goal of civilization." He not only kept foreign brandy out, but stopped native beer-making. He put an end to pagan "rain-making," and other hoary ceremonies of superstition, but he brought in Christian services and rites to take their place. He made a law against the slave trade in Masariva (Bushmen), and he abolished *bogadi* (bargaining for wives in cattle), and introduced the law of marriage from free choice. On the ruins of anarchy and social chaos, he built up a Christian state, stable and orderly, and he made

home sacred and a purer morality to grow up side by side with better crops.\*

At the same time Khama, while refusing to observe or countenance old heathen customs, did not force any one to adopt *his* religion, in which he remained firm and calmly persistent. The old men set themselves to maintain the pagan observances and to organize opposition to the new chief; he had trouble from Khamane and the Boeis, and worse trouble from famine. But, in this hard time, Mr. Hepburn encouraged him to do what Hezekiah and Nehemiah did in times of distress — lay it all before God in prayer. Amid the scoffs of neighboring chiefs, it was hard for Khama to hold his ground, but a *week of prayer was held* and rain fell in torrents; but, what was better, God opened other windows in the higher heavens, and floods of spiritual blessing came down. There was an outpour of rain for twenty-seven days, and, as Mr. Hepburn says, “If that was not *answering prayer*, then I don’t know *how* God is to answer prayer.” †

The Makalaka rain god, a man Ukwali, who lived in a cave, tried to get a hold on Khama, through Lobengula, another chief, but Khama calmly answered that he “could not see how *a god who ate porridge like himself* could be of any use to him;” and this defeat was the ruin of the Makalaka rain god, and led his followers, too, to desert his cause, eager to have more of the God of Khama and the Christian Bamangwato.

Khama seems to have been conspicuous for what Mr. Hepburn calls a “steadfast, God-inspired determination.” Much that was attributed to the missionaries was due to him. When yet a lad he used to dream of governing a town as it should be, and one thing he determined on was that no drink should curse any such town where he ruled. When he set his eye on a goal he moved quietly and steadily on toward it. He himself stood out against the ideal of Bechuana “big chiefism,” which is to drink, smoke, snuff, and have a harem. He had never anything to do with native charms, medicines, witchcraft, etc. He had early refused to perform a sacred religious ceremony at his father’s command, at risk of being disinherited, and he continued to carry out his program of independence and intrepidity.

He began to fight red rum systematically. He called the white men together and told them his mind. They pleaded to be allowed to bring in small cases of brandy as *medicine*. He gave consent, but he must see no drunkenness. Of course the drunkenness came. Then there was a new summons for the white men, and this time they were forbidden even to bring in drink for their private table use. “Bring none! I will allow none! There’s an end of it.” He had to resort to fines, threats, and even to banishment from the country; but

\* P. 121-2.

† P. 136.

he stood firm. When, after many provocations, the crisis came, and notwithstanding oft-repeated warnings, there was drunken violence and uproar, the good Khama wore a stern face which always meant fixed purpose. He went and saw with his own eyes how his laws were trampled on, and then he said:

You despise my laws because I am a black man. Well, if I am black, I am chief of my own country, and I rule here and shall maintain my laws. Go back to your own country. Take all that is yours, and go. If there is any other white man who does not like my laws, let him go, too. I am trying to lead my people to act according to the Word of God which we have received from you white people, and you, white people, show them an example of wickedness such as we never knew. You know that some of my own brothers have learned to like the drink and that I do not want them even to *see* it that they may forget the habit; and yet you not only bring it and offer it to them, but try to tempt *me* with it. I make an end of it to-day. Go, leave my town, and never come back!

The effect of such talk from an African chief was like a thunder-clap—everybody was stunned. One man at last ventured to plead for exemption from the stern law of banishment on the ground that he had grown up in the country, and he and Khama were old friends. “Surely, for old friendship’s sake you will pity *me*!”

“Friendship!” said the indignant Khama, “you call yourself my friend, do you? You are the ringleader among those who insult and despise my laws.” Then, with withering words of rebuke, he answered his plea for pity, by reminding him that there was a “pity” which he owed to his own people. His answer was worthy of Chief-Justice Hale, who had used similar words, of the “mercy” due to his own country and which he would endanger if he was unduly merciful to criminals. Khama flamed with righteous anger, but he cleaned his town that day of the white man’s drink curse;\* and then he also forbade the use, and sale, and manufacture of native beer. At one time death seemed to threaten him if he carried on his holy crusade; but he only answered, “You may *kill*, but you can not *conquer* me.”

But this was not the only noble stand that good Khama took for God. When in 1881 four men were selected by the native church for a mission to the Lake Ngami, there was a sunrise service, March 26th, which was wholly conducted by black men, and the chief Khama and Seretse, his brother, addressed the men, urging them to fidelity and earnestness; and then he took part in the ordination of these native evangelists, offering prayer that “God would *Himself* send them forth, by the Spirit.”

Khama spoke words worthy of the Archbishop of Canterbury, when he said, “The work we are engaged in to-day is not that of the kingdom of the Bamangwato; it is the work of the Kingdom of the great King Jesus Christ. It becomes us to be faithful, to be earnest,

\* P. 150.



to do what we are doing with our hearts and not with our lips, and to rejoice that God has given us such work to do."

There were white traders present, and all were impressed with the fact that they "had seen strange things to-day." The services which began with sunrise had not ended at sunset. Even the children's gifts were upward of twelve and a half pounds sterling, and represented in all two hundred and seventy-two different donors. In the heart of that same town, which formerly was a gateway of hell, an infant Christian church had grown up to a tree whose seed was in itself after its kind.

This was surely rather a revolution than an evolution. Jesus the Nazarene had again conquered. Khama testified of one of the converts, "It is nothing but the power of God; it fills me with wonder!"

This one man—Khama—brought to Christ in the Dark Continent, ruling as a Christian chief, standing firm amid all the opposition of foreign and native foes, and actually carrying on measures for Gospel extension, is a sufficient evidence of Christianity as from God, a volume in himself.

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## FLIGHT FROM THE "BOXERS," BY WAY OF SIBERIA.

BY REV. W. P. SPRAGUE, KALGAN, NORTH CHINA.  
Missionary of the American Board, 1874—.

It was about the end of May, when the first "Boxers" came from Peking to Kalgan, where I had pursued missionary work in peace and safety for twenty-five years.

When Mr. Williams and Mr. Roberts, responding to my telegram, returned from Peking they reached Kalgan Sunday, June 10, and found a crowd gathered about our front gate, who said they came to see the ruins of our houses. The Boxers had announced that they were to be burned the preceding night. From certain evidences we believe that burning firebrands were thrown over the ten-foot-high adobe wall—which surrounded the premises—on that evening with intent to burn us out. That Sunday, at dark, another and a very different crowd came with clubs and stones and tried to break the gate in. This was a double door, eight feet high and eight feet wide, made of two-inch plank and always locked at night. On hearing the pounding and great noise, the gatekeeper and servants in great alarm rushed in crying out, "The Boxers have come, the Boxers have come!" "Bring out your guns quickly!" We took our guns, went out quickly, firing several volleys into the air as we passed on to the gate, to let the crowd know that we were armed. Then one of us, by means of a ladder, ascended the wall, and aiming a loaded gun at the crowd in the moonlight, told them to scatter or we would shoot. They scattered, evidently not expecting to find us armed. We called

together our helpers and other natives on the place and consulted as to what was best to be done. We prayed for guidance. All agreed that it was necessary to leave the place at once.

At about three o'clock in the morning we silently left our homes and went to an official's residence in the upper city. We placed ourselves under the protection of this official, who received us kindly, gave us an early hearing, and promised the protection we sought. During the morning I returned, by an unfrequented path, to the place; and finding all things quiet, took the opportunity to pack two or three trunks and boxes with clothing and provisions. The officials became alarmed, and concluded that it was not convenient to entertain us, and asked us to go to an inn where rooms had been provided for our accommodation. As this inn was near our mission compound we refused to go, but said we would gladly go into the plains of Mongolia if he would provide us an escort of soldiers. This he consented to do. At midnight, in our carts and on horseback, escorted by fifty swordsmen and four armed horsemen, we passed out through the big gate of the great wall, up through the valley past the Russian settlement and on into Mongolia. China's *front* door was closed. We had escaped through her still-open *back* door.

Once safely out in the northern valley, the footmen returned, leaving us in the care of the horsemen. At sundown we reached the home of a Mongol friend, who received us kindly, but soon told us that we were not safe there. The Boxers were practising in various Chinese villages about, and had already threatened to burn Roman Catholic chapels not far away. We must "move on."

The next day we joined some Swedish missionaries who were encamped at Hara Asa, a Mongol village fifty miles north from Kalgan, and who had left Kalgan a short time before. We found the people in commotion. They had been ordered by the head Mongol of the village to "move on," and were already busily preparing to start for Siberia. We joined the party, seeing the necessity of getting farther away from the seat of trouble. There were now twelve adult missionaries and six small children. There was almost a panic among the Mongols, and not a Chinaman could we hire to help us. But see how the Lord had provided a way for us through the wilderness.

Last summer a young Englishman by the name of Campbell, from the legation at Peking, had spent his vacation in Mongolia hunting. He became acquainted with Mr. Larson, a Swedish missionary located in Kalgan. In the summer Mr. Campbell wished to return to England by Mongolia, Siberia, and Russia. He invited Mr. Larson to accompany him as guide and interpreter, promising him opportunity to prosecute his missionary work among the Mongols. He also authorized him to prepare a good caravan of

ten camels, eight horses, six Mongol servants, and one camel cart, and to be ready by June 1. The caravan was ready, but Mr. Campbell was locked up in Peking. We needed and so took the caravan which he could not use, and afterward paid him for it. But it was not sufficiently large to accommodate our party, and we were detained ten days at Hara Asa completing preparations for the long journey. Three rough ox-carts were rigged up with covers for the ladies and children. A tent was bought for the gentlemen to sleep in. Two of us, at different times, returned to Kalgan, one to draw the remainder of our money from the bank, the other to secure food, necessary clothing, and another cart for the journey. This was hazardous, but necessary.

We had hardly got well started, when the second night out, a



Rev. J. H. Roberts. Miss Engh. Rev. Mark Williams. Mrs. Sprague. Rev. W. P. Sprague.

MISSIONARY FUGITIVES FROM KALGAN, NORTH CHINA.

camel strayed away. While we waited in camp for the drivers to hunt it up, a messenger overtook us with a letter from another Swedish party of four, who had been mobbed and driven out from their station, and were stranded at an inn, two days' journey from us. They asked that animals be sent to bring them up to us. This was done. Two days later they joined us. The mob had gathered about their place. They sent to the official for help; the crowd broke through a poorly fastened back gate; they fled through the front gate, and were pursued, stoned, bruised, and knocked down, but were met and rescued by soldiers from the yamen. The official received them kindly, gave them money, and sent them under escort to this inn. Had they not secured our assistance, they would undoubtedly again have fallen into

the hands of the Boxers, for their protectors deserted them. We saw then the reason why the camel strayed away, and we thanked God. The party who came to us was Mr. and Mrs. Urberg, Mr. Jacobson, and Mr. Sandberg. Those killed were Mr. and Mrs. Bingmark and their two children.

We thankfully and with no little anxiety resumed our journey, averaging about twenty-five miles a day, and traveling often far into the night. We must stop part of every day for the animals to graze, as we carried no food for them. We must travel till a well was reached, be it far or near, as water was a necessity for both man and beast. We did our own work, as our Mongols attended only to the animals, loading and unloading them, and putting up of the tents. The picking up of fuel, cooking of food, and washing of dishes kept each day's committee busy while in camp. Weariness, thirst, and hunger were familiar conditions. There were other annoyances.



THE MISSIONARY CARAVAN CROSSING CENTRAL ASIA.

At one place water was refused at the well—word having been sent from Kalgan to that effect. A sharp word and exhibition of a gun from our leader secured the water. Through another section of the country two Mongol soldiers followed us, who were instructed to see that we did not put poison in the wells. (!) Their *sure* method was to get to the well first and draw the water for us—to which we did not object. Again, we were refused camels and horses which we needed to buy; sheep were refused us. Our rice gave out. Four of the little children had whooping cough and suffered for lack of nourishing food; one of them died and was buried in Kiachta.

The last day of our caravan journey we traveled far into the night through a beautiful pine forest, and then camped on a hill. The next morning, which was Sunday, we rose to see the sun shining on the white domes and gilded spires of several beautiful Greek churches. We had reached Kiachta, just on the edge of Siberia. Two of the party entered the city Saturday night to arrange for our crossing the



border, showing passports, etc. After several delays by policemen, soldiers, and officers, they were permitted to enter and complete arrangements for our entertainment. But there, on the extreme edge of Chinese territory, one thousand miles from Peking, was a city of Chinese traders, where the Boxers' influence had reached and whose officials were opposed to our passing through. But by means of the intervention of the Russian governor, who claimed us as his guests, and who had our passports translated to the others, we were allowed to pass over the boundary line. This was on Monday. Just before entering the city a Russian artist photographed the caravan.

Passing through the city we were soon settled in a hotel, glad to say good-by to the caravan part of our journey. The Russian flag floated over us. Many Russian soldiers were about us. The Russians everywhere treated us most cordially. Here we received money by cablegram from our American Board in Boston, through our minister in St. Petersburg and our government at Washington. We then started by Russian tarantas for Lake Bikal, a journey of five days, through a most beautiful country; mountain streams, and many forests, with frequent settled openings, made romantic scenery. Crossing Lake Bikal by steamer, we reached the Siberian railroad at Irkutsk. From there we had a comfortable ride of ten days through a constantly changing, but always interesting country, to Moscow and St. Petersburg.

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## ANTI-FOREIGN CRUSADES IN CHINA.

BY REV. GRIFFITH JOHN, D.D., HANKOW, CHINA.

Missionary of the London Missionary Society, 1855—.

In 1891 the whole of the Yangtze valley was greatly disturbed by the Hunan Anti-Foreign Crusade. In October of that year, a letter from me on the cause of the riots appeared in the columns of the *North China Daily News*. Nearly a decade has passed since then, but there is much in that letter which is applicable to present conditions in China. The following extracts, read in the light of current events, will not fail to interest those who are seeking an explanation of what has been going on of late in this land:

It must be admitted that the foreigners have forced themselves on the Chinese. We are here, not because they have invited us to come, or wish us to remain. We have, it is true, our treaty rights, but every one of them has been obtained at the point of the bayonet. Our presence in Peking, our presence at the coast ports, our presence in the interior, our presence in the valley of the Yangtze, our aristocratic settlements, our extra territorial jurisdiction, all these things are now, and have been from the beginning, an abomination to the Chinese government. The governing classes have never changed in their hatred of the foreign element, or in their desire to banish it from the land. They would, if they

could, bring things back to their pristine state, and confine both us and our commerce to one spot.

The idea of easting out the foreigner, sooner or later, has been tenaciously held and fondly cherished by the officials all these last fifty [now sixty] years. The idea may have been allowed to sleep, off and on; but they have never relinquished it, and of late they have been greatly moved by it. The question before them for some time seems to have been how to realize the idea; and the plan which has commended itself to their judgment, seems to be this: "Let all the missionaries, in the first instance, be frightened back into the open ports; if that succeeds, let an effort be made to drive all the foreigners, whether merchants or missionaries, to the coast ports." This is intended for the immediate future. It does not exhaust the scheme.

Now this idea, which I father on the governing classes, needed a congenial home in order to take root and develop, and that home it has found in Hunan. . . . The Hunan scholars have been engaged for many years in propagating their anti-foreign creed with the view of preparing the minds of the people for the decisive moment. Believing that the time of action was at hand, they made, at the beginning of last year, a special effort to poison the minds of the people in this valley. The Hunan publications were widely scattered up and down this river. The poison found its way into the homes of all classes of society, and was greedily devoured by all conditions of the people. The way having been thus prepared, and the propitious hour having arrived, the blow was struck, and the work of destruction began. There was no accident about it. The whole thing was deliberately planned, and carried on with a definite purpose. Behind the people were the Hunan emissaries, and behind these emissaries stood the real power, which worked in both and through both. . . .

By this time, no doubt, many among the officials have been brought to see that a great blunder has been committed. They probably imagined that, by making the movement appear to be an anti-missionary movement, and the riots an uprising of the people against the *missionaries*, the foreign powers might be bamboozled and won over to their side. . . . In this, however, they have failed signally, and they can not but know it. They would probably be glad to undo the work of the last few months, and they may set themselves to the task of preventing further mischief, at least for the present. But they will not readily relinquish their anti-foreign idea, and it is more than probable that the anti-foreign spirit evoked by it in Hunan, and more or less throughout the land, will prove itself stronger than they.

I am not now discussing the merits or demerits, the reasonableness or unreasonableness, of the Chinese position with regard to foreign intercourse. Looking at things from their standpoint, it must be admitted that the Chinese have a good deal to say for themselves. But the European standpoint is just the opposite of theirs, and the one or the other must yield. The real question which the foreign powers have to consider at the present time is this: Shall we maintain our present position in China, or shall we bow to the Chinese idea and clear out? "China exclusively for the Chinese," that is the idea—the official idea, the realization of which is the grand aim of the present anti-foreign movement. It is not an anti-missionary movement; neither is it a sudden uprising of the Chinese against all foreigners. It is anti-missionary because it is

first and above all anti-foreign. The people are moved, but they have not been moved by an internal impulse. The whole movement, in my opinion, is to be traced to a government policy, and it is with the government and its policy the great powers are called upon now to deal.

There is one lesson which the Chinese government ought to be taught at once, namely, that however fondly they may cherish their idea, they must not and shall not use the methods which they have been using recently in their attempts to realize it. They must be made to see and feel that all this is barbarism pure and simple. China wishes civilized nations to look upon her as a member of the family, and to grant her the privileges of international law. It is high time that China should be told that by these inhuman and savage deeds she is showing herself to be unworthy of a place among the civilized governments, and forfeiting every right of appeal to the law which regulates civilized nations in their mutual intercourse. If she would profit by this law she must be bound by it.

There is a good deal in the above that has a special bearing on the present crisis. Of late the idea of driving the hated white man out of China has been very active among the officials, and especially among the Manchus in Peking. In Prince Tuan we have an incarnation of the idea. He may be an ignorant man, and as devoid of literary polish as most of his fellow-clansmen, but there can be no doubt of his being a man of strong will, boundless ambition, and exhaustless energy—the very man to lead the Boxers, or any other band of ruffians. In the heart of the empress dowager, a woman of great ability, but utterly unscrupulous, the idea has found a congenial home. Under the influence of the fiery Tuan, her fears were roused into frenzy, and her ambitions stirred to their deepest depths. She was led to believe that the psychological moment to favor China had come, and that nothing more was wanted than her word of command. Her imagination was fired, the word was spoken, and the result was what we see to-day. Behind the Boxers you have the officials, and behind the officials you have the real power which has been working in both and through both.

Once more the Chinese have been trying to realize their idea, and once more they have failed. But the idea is not dead, and will not die readily. Will it ever die while the integrity of the empire lasts? Will the yellow man, while free, ever give up the dream of his ambition? Within this one decade we have seen two grand attempts to realize the dream, and both have been accompanied with unspeakable horrors, tho the former has been completely eclipsed in this respect by the latter. Between these two grand attempts there have been others of a grave nature, tho comparatively of less significance. The decade has been one full of trouble and sorrow, and all due mainly to this one cause.

Is the next decade to be a repetition of this? That will depend, I think, on the coming settlement. If that is satisfactory, we may reckon

on better times. If not satisfactory, then the past will repeat itself, and repeat itself in a worse form. If the powers listen to the voice of Russia, and patch up this business in the way indicated by her, we shall not wait long before we face another crisis, compared with which the present one will be counted as nothing. To withdraw the foreign troops from Peking, before this matter is satisfactorily and finally settled, would be sheer madness. To recognize again as the real ruler of that empire the cruel woman who has brought this terrible disaster upon the Chinese people, as well as upon foreigners, would be sin and shame. To accept any member of the reactionary party, any one of the creatures of the discredited dowager, as a peace plenipotentiary, would be self-degradation and senseless stupidity. To allow Chang Chin-Tung and Liu Kun-yi, men who have manfully stood by us throughout the whole of this crisis, and have preeminent qualifications as statesmen, to be shunted in order to gratify the spleen of our bitterest enemies, would be ingratitude and cruel injustice. Surely these are impossible things—things that never can come to pass. It is to be hoped that the powers will pause to think, think deeply and pause long, before they commit themselves to the guidance of Russia.

#### WHAT SHOULD BE DONE BY THE POWERS.

If I were asked what action the foreign powers should take at this time, I would say:

1. Insist on the deposition of the empress dowager. Her responsibility for the recent outrages can admit of no doubt.

2. Insist on the reinstatement of the emperor; and let the control of the empire be restored to him.

3. Insist on the instigators of the outrages being delivered up to punishment, however exalted their rank. As to the innumerable instruments employed by these wicked men in carrying out their cruel designs, let them be pardoned.

4. Insist on pecuniary indemnity being paid for all property destroyed.

5. Insist on the whole empire being thrown open to foreign intercourse, and let Hman be thrown open to foreign trade.

6. Let the treaty rights of foreign missionaries and Christian converts be reaffirmed.

7. Let there be no partition of the empire, and let the independence of the Chinese government be maintained.

8. Let not the foreign troops be withdrawn from Peking till a satisfactory settlement be reached.

Other things will have to be attended to, but I feel sure, that if these are secured, the settlement will be satisfactory.

Let no one suppose that I advocate the punishment of the instigators of the recent outrages in the spirit of revenge. The nature of the case demands it. Not to exact just punishment would be, in the eyes of the Chinese, a proof that we looked with indifference on the



crime itself, and that we regarded the repetition of the outrages as a matter of no moment.

#### THE EXCITING CAUSES OF THE OUTBREAK.

I have spoken of the long-cherished idea of casting the hated white man out of China as the cause of the present outbreak. In conclusion I should like to refer to the causes which have given life and motion to the idea in the present instance. Many years ago Prince Kung attributed "all causes of serious international disagreement to missionary propagandism;" and the officials of to-day are doing the same thing. It is an official convenience to do so. It is convenient for them, for instance, to say that the Boxer movement sprang from missionary troubles, and thus shift the blame from their own shoulders to the shoulders of the missionaries and their converts. Superficial observers among foreigners also find in this hypothesis a very easy solution of the problem, while our enemies are only too ready to welcome it as a proof of the soundness of their views on missions. And yet nothing can be further from the truth. What had missionary propagandism to do with bringing about the Opium war of 1839-1842. What had missionary propagandism to do with bringing about the Arrow war in 1858? Absolutely nothing.

This is our third war with China (we do not call it so, but it is so, nevertheless), and I am prepared to maintain that among the exciting causes missionary propagandism stands last and least. Missions were attacked by the Boxers in Shantung in 1899. The converts were persecuted in many places, and one missionary was actually put to death. But the movement was a feeble one at the time, and might have been easily stamped out, had the governor, the infamous Yu Hsien, been so minded. He, however, saw in the "Patriotic Volunteer Trained Bands," as the Boxers are otherwise called, the very instrument which the reactionary party needed in order to start an anti-foreign crusade. Hence his tender care of the Boxers, and the undisguised heartiness with which he encouraged them in their evil designs on the missionaries and native Christians in the Shantung province. The Boxer movement had for its aim the extermination of everything foreign, and the casting out of all foreigners, and hence its attraction to Yu Hsien and to every member of the reactionary party, not excluding the empress dowager herself.

As to the real exciting causes, we have not to go far in order to find them. They are:

1. The annexation of Formosa by the Japanese.
2. The seizure of Kiou-Chou by Germany.
3. The acquisition of Port Arthur and Taliénwan by Russia, of Wei-Hai-Wei by England, and of Kwang-Chou by France.
4. The claims to "spheres of influence," leading to protectorates, and ultimately to absorption.

5. The construction of railways and the opening of mines by foreign syndicates.

6. The reform movement, which strikes at the very foundations of the existing order of things.

These are the things which have raised the Chinese idea into activity. To the conservative party, both at Peking and in the provinces, it seemed as if the European nations had made up their minds to parcel out the empire among themselves, not leaving to the Chinese a square mile which they could call their own. "What shall we do to deliver our country from the hands of the enemy, and to preserve our national existence?" That seems to have been the all-absorbing question with these men, a question forced upon them not by the missionary, but by foreign governments, not by missionary propagandism, but by the earth-hunger which has taken possession of the nations.

That is, I sincerely believe, the true explanation of this uprising, in so far as the *exciting* causes are concerned. The fact that more missionaries have suffered than any other class of foreigners, is to be put down to the obvious fact that they were more numerous, more exposed, and more defenseless. Other foreigners, placed in similar circumstances, have suffered in the same way, and even our ministers, at Peking, and all the members of the legations, would have perished, had the empress dowager and her party succeeded in their intentions. The fact that mission property has been extensively destroyed counts for nothing. Even legations have been destroyed, railways torn up, and railway stations burned to the ground. In this movement no distinction has been made between the missionary and any other foreigner, between missionary property and any other property. The aim has been to drive out the *foreigner*, no matter who he may be, and to destroy his belongings, no matter what they may be.

#### THE MISSIONARIES IN CHINA.

One word about the missionaries in China. I do not think it necessary to defend the missionaries at length against the many false and vulgar charges brought against them these days. But there is one question which I have often put to myself, namely, "What would have been the Chinese impression of the intellectual, moral, and spiritual life of the West, had the Chinese people never seen a Christian missionary, never heard a Christian sermon, and never read a Christian book?" The missionaries in China represent all that is highest and best in the religious and social life of Christendom, and as such they are respected more highly by the people than any other class of foreigners. They have among the people tens of thousands of genuine *friends*, among whom there are multitudes who would lay down their lives in their defense. Of what other class of foreigners in China

could this be said? Other foreigners are here solely for their own ends—their own selfish purposes; and the Chinese know it only too well. The missionaries are here for the good of China, and the Chinese are not altogether ignorant of the fact. Speaking of the Protestant missionary, I can say emphatically that the masses of the people do not hate the missionary, and the longer he lives among them the more friendly do they become. After having lived at this center nearly forty years, and having traveled extensively over the provinces, I find that the people become more and more friendly every day.

The fact is, the missionaries are emphatically the friends of the people, and the people are becoming more and more convinced of the fact every day. The missionaries are more than religious teachers; they are benefactors in every sense of the term. The poor are taught in their schools, the sick are healed in their hospitals, and the helpless are helped by them in manifold ways. The Chinese are indebted to them, not only for their knowledge of Christianity, but also for nearly all the scientific knowledge of which they can boast. They are earnest, hard-working men, who are trying in every possible way to pour into this dark land the light of truth. Taking the Protestant missionaries all in all, it would be impossible to find a class of men more earnest, more circumspect, more hard-working, and more devoted to their life purpose. They are not perfect, but they are true men, and they love China. They love China for Christ's sake, and their one ambition is to promote the well-being of her people. Of what other class of foreigners in China could this be said? Where are the foreigners in China, outside the missionary circle, who even profess to love the Chinese, or whose business it is to promote their good? Take the missionary out of China, and you rob the people of their one true disinterested friend. The Chinese as a people may not recognize the fact to-day, but it is a fact nevertheless, and the day is coming when they will recognize it gladly and thankfully.

#### THE OUTLOOK.

I do not take a depressing view of the present situation in China, but the very reverse. I believe that there is to be a new China, and that the agonies through which China is now passing are mere throes preceding a new birth. The new China will be a different one from the old one in many respects. It will be all athirst for Western lore, Western methods, and Western improvements of every kind. The empire will be open as never before to commerce and civilization. Mines will be opened, and the land will be covered with railways and public roads. Above all, the hitherto closed doors will be thrown wide open to the Gospel, and the hearts of the people will be better prepared than ever for the reception of the truth as it is in Christ Jesus. We are on the eve of a brighter day in China than the people have

ever known. This has been a dark hour; but the darkest hour is just before the dawn.

One of the secretaries of one of the oldest of our missionary societies writes that a gentleman has just called to ask him, if it was not his opinion that these troubles would not effectually prevent the resumption of mission work in China for a very long time; my friend adds that it really seems as if many people have the idea that the government should step in and forbid missionaries to enter China again. The "many people" spoken of by my friend are, I imagine, Christian people, friends of missions. They feel, I suppose, that the sacrifice of so many lives in the cause of Christ in behalf of China, is too great a waste—is an extravagant demand on the resources of the Christian Church. What a strange conception of the Church, of its place and mission in the world! What about the tens of thousands of lives that have been sacrificed in South Africa, within one year, on behalf of the British empire! What would the Christian Church in Europe have been without her confessors and martyrs! Was it to be expected that the conquest of China would be achieved without the Cross and the Crown of Thorns? Was there not a need for this terrible baptism of fire and blood with which the native Church in China is being baptized?

Missionaries resume their work! Of course they will, and with as little delay as possible. I am hoping that within a short time *most* of the mission stations will be reoccupied, and that before long *all* will be in full working order. There is not a merchant in China who talks about these troubles as likely to prevent the resumption of trade, but the reverse. Men of business are looking into the future with new hope, and are laying plans with the expectation of good developments in every direction. Shall the missionary fall behind the merchants? Shall he be less daring, less ambitious? Think of the government stepping in and forbidding merchants entering China again on account of these troubles! The thing is too absurd to be thinkable. We, the missionaries, have no intention of backing out of China, and there is not a government in the world that can keep us out, or that dares to make the attempt.

Moreover, the societies can not abandon China without condemning China to sin and perdition. The great need of China to-day is vital religion. What the Chinese need, above all else, is a heavenly principle that shall infuse a new moral and spiritual life into the nation, a mighty power that shall transform them in their inmost being, a Divine inspiration that shall create within their breast aspirations after holiness and eternal life. In other words, what they need is the Gospel of Jesus Christ. Apart from Christianity I can see no hope for China. There is no power in the religious systems of the country to develop a holy character, a true manhood. China can not



advance in the path of true progress without a complete change in the religious life of the nation. It is Christ alone who can lead in the glorious dawn of the Chinese renaissance; the new birth of a mighty nation to liberty and righteousness, and ever-expanding civilization. Feeling this to be true, in our heart of hearts, we, the missionaries, have come to China to preach Christ, unto one a stumbling-block and unto another foolishness, but unto them that are called, Christ the power of God and the wisdom of God. This is our work, and we to us if we turn our backs on it.

There is one fact that cheers my heart greatly as I think of the future, namely, that we shall have in China as the result of this terrible trial, a purer, stronger, and nobler Church than we had before. We shall have also a Church wonderfully qualified for witness-bearing. The Chinese have been looking upon the Christians as "rice converts." It will be more difficult for them to look upon the Christians in that light after the splendid proofs they have given of their perfect sincerity during these four months of testing. The Church in China has passed through one of the severest persecutions with which the Christian Church has ever been tried, and we know that thousands of converts have faced suffering and death in their most appalling forms, rather than deny their faith in the Lord who bought them. Yes, the Church in China can stand to-day before the whole world, Christian and heathen, as a witness-bearing Church, and say: "From henceforth let no man trouble me; for I bear branded on my body the marks of the Lord Jesus."

Let the people of God in Christian lands be of good courage. These troubles in China will soon be over, and the demand for missionaries will be greater than ever. China will soon be prepared for the churches; *will the churches be prepared for China?* May God so move the Christians at home that they shall be prepared to joyfully undertake the new duties and responsibilities which the new China shall devolve upon them.

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## THE NEW HEBRIDES CHRISTIANS.

BY REV. JOHN G. PATON, D.D., NEW HEBRIDES ISLANDS.

Missionary to the New Hebrides Islands, 1858—.

The New Hebrides Christians are a people of simple faith who have embraced the Gospel, and try to love and serve Jesus Christ according to their knowledge of the teaching of His blessed word. They try to observe in their every-day life and conduct, all that Jesus has commanded. They begin and close every day with private and family prayer, and ask the Divine blessing on all meals of food regularly, and try to train their children in the fear of God and for His service. Their constant every-day walk and conversation are power-

ful object lessons to the heathen and to all, of the wonderful change they have undergone by the teaching and power of the Gospel, as they try to live for Jesus and eternity. They are far from being free from faults and failings common to man; nor are any of them perfect, for we all sin and come short. There are none righteous, no not one, except our Saviour, the God and man Jesus Christ. But according to their light and education, they would stand a favorable comparison with a similar number of Christians, say any eighteen thousand taken promiscuously from any white Christian community. A few years ago, as heathen, they knew nothing of the Sabbath, yet now it is better kept by them, and their churches are better attended than I have seen in any land since I left the islands. They also highly value and

carefully read and study the Scriptures, as to man they are God's only infallible guide and rule of faith and practise.

THE MATERIAL FROM WHICH  
CHRISTIANS ARE MADE.

When we began the Lord's work among them, they were all painted savage cannibals without any clothing and without any written language. The women had to do all the plantation work, while the men were engaged chiefly in war or in talking about it. They lived constantly in a state of superstitious dread of the revenge of their heathen gods and of their enemies, and of the spirits of the people they had murdered, and of evils brought on



AN AGED HEATHEN OF FUTUNA.

He is said to be the oldest man in the Pacific—about 115 years old. He is still active, though he was too old to fight sixty years ago.

them by their sacred men, heathen priests, and wizards, whom they all exceedingly fear.

As heathen they have no idea of natural death, but believe that every person who dies is killed by some one through sorcery or witchcraft, in using a piece of an orange or banana skin, or something of which the dead person has eaten a part. So after a death they all meet daily and with each other talk over the case to find out who has caused the death. When, as soon as some person will name any one with whom he is unfriendly as having caused the death, they load a rifle and the priest or chief walks up to some young man and presents him with the loaded rifle saying, "You are to go and shoot this fowl or hog for us." He generally has no alternative but to be shot or take the rifle, lay it aside, and go and paint his face, neck, breast, and



arms black, and return, take up the rifle and go and shoot the innocent person, after watching for him concealed in the bush near his house. War often follows in revenge, and in this way many lives are lost and sometimes a whole village or tribe is swept away.

On the islands first occupied by us, infanticide was common; the aged were murdered, and all widows were strangled to death when their husbands died. This was one of the most difficult savage practises to get the natives to give up, as they thought it was a great dishonor for the spirit of the husband not to have the spirit of his wife to wait upon him as a slave in the world of spirits. Notwithstanding all these dreadful savage cruelties and superstitions, even as a heathen they were an interesting, industrious people, living in villages and towns, and like country farmers, cultivating and planting the lands around them for the support of themselves and families. Yet they have almost no buying and selling, and no money is in circulation among them. "Might is right," and by club-laws the strong oppress the weak without mercy.



RECENT CONVERTS IN FUTUNA.

## THE TRANSFORMATION PROCESS.

The missionary first tries to acquire the language of the natives among whom he is placed; he has no help nor teacher, but tries to pick it up as spoken by them, to discover its grammatical construction, phonetically reduces it to a written form, translates some hymns into it, and teaches the people to sing them. He also translates and prepares a small book of extracts of Scripture, giving them an account of the creation, the fall, the flood, of God's love and mercy to men in Jesus Christ. He teaches them to read and understand it, and to receive the Scriptures of God as the only infallible guide and rule of faith and practise, to all men of all colors and countries, and that in it, by the suffering and death of His only begotten son, Jesus, God

offers salvation and eternal happiness to all men who will accept it, believe and obey it, having repented of and give up all sin. A good God of love and mercy, so loving our lost and ruined race as to send His Son into our world to die for man and give them eternal life, is that by which Divine grace enlightens the mind and moves the heart of the savage to love and serve God above all else. Hence they delight to attend school and church and prayer-meeting in order to learn all possible about the Saviour and their privileges and duties in Him, whom they try to love and serve as their present abiding friend and eternal reward.

All who attend our communicants' classes as catechumens must have a pretty correct general knowledge of whatever portions of Scripture they have translated and printed in their own language; they must also know the church catechism or confession of faith which I prepared for them in Aniwan, and which has also been translated into other languages. Each man and woman must also have an unstained character, so far as man knows, for a year before they are allowed to attend the communicants' class. Then according to their Christian knowledge and devotion they attend the class from one to three years or longer before we baptize them and admit them to the membership of the church. Hence, by God's blessing on such careful training and preparation of them for church membership, we have fewer of our members falling away, and far more intelligent consecrated Christian help from them in working for the salvation of others and in all God's work than we would have if we baptize them as some do on a confession of their faith and because they are able to answer a few simple questions. We believe that neither they nor we can really know, love, and serve Jesus and feast upon real communion with Him at His table and in the joys of His salvation and service, without doing all we can to teach others to accept and enjoy the same blessings for time and eternity. They are thus taught and led by Divine grace to believe in all the evangelical doctrines of our common faith and to try earnestly to live up to them, in all things serving Jesus Christ.

#### THE RESULTANT CHRISTIANS.

All through life God's people grow in Christian knowledge and consecrated devotion to Jesus and His work, by their daily communion with Him in prayer and reading the Scriptures, as in humble penitence they follow on, loving and serving Him more perfectly, using all diligence to make their calling and election sure, till at death Christ perfects them in heaven. Our converts and church members begin and close every day in private and family prayer. They ask God's blessing on all meals of food. On Sabbath none of them are seen turning their backs on the Sabbath-school and church services, and going away, as many do in these lands, on foot, on bicycles, in

carriages, street cars, railways, and steamboats, to spend God's day in pleasure and amusement, forgetting or disregarding the Divine command, "Remember the Sabbath Day to keep it holy." Unless confined to a bed of sickness or having to attend one so confined, all our church members are in their seats in the church on the Lord's day in all weather, and also at the week-day prayer-meetings. And being accustomed to prayer with their families, no male member when requested ever declines to open or close publicly, a church service with prayer.

Their education and knowledge is limited and far from being like ours, and yet they can all read what of the Scriptures they possess, and show great zeal and exercise much self-denial in trying to teach and bring the heathen to know and love and serve Jesus Christ as their God and Savior. Some of them die and others have been murdered when away as teachers, but others zealously volunteer to go and occupy their places, as lately from Aniwa one died on Tanna and the Aniwans sent five additional teachers in his place.

Our converts build and keep up their own schools and churches without outside help, and by planting and preparing arrowroot yearly they have paid at the rate of about five dollars a leaf, including the binding of the Scriptures, as we have been able to



A NATIVE CHRISTIAN TEACHER IN FUTUNA.

translate them into twenty-two of their languages. This is a great undertaking for them. The natives of Aneityum paid one thousand, two hundred pounds or six thousand dollars to the British and Foreign Bible Society for printing the complete Bible in their language, and a number of the islands pay the thirty dollars each yearly to keep their own teachers.

Even now the change in the living and conduct of our converts is a wonderful work of Divine grace, and we hope that Jesus will be able to show the "finished product" among His Redeemed in the glory of Heaven. Pray that they and we may be led faithfully to live and labor for Jesus till death, and that He may spare us and give us the help and means of extending the teachings and blessings of the Gospel to the from 40,000 to 60,000 cannibals yet on the New Hebrides.

THE INFLUENCE OF FOREIGN MISSIONS ON THE  
SPIRITUAL LIFE OF THE CHRISTIAN CHURCH.

BY JAMES JOHNSTON, F.S.S., LONDON, ENGLAND.

Christian work is an essential condition of spiritual life; but a full and healthful spiritual life is also essential to the highest form of Christian work. Success in spiritual work is a natural and legitimate object of desire and aim; but the spirit of the worker is of more importance than the amount and apparent success of his work. God sets more value on what a man *is* than on what he *does*. *Being* is before and higher than *doing*; the doing is necessary to the healthy and the highest form of being.

If we can say this of life in its manifestations in work, how much more may we say it of the form and methods by which the agent, or, the organized body, the Church, regulates its mode of operation; and yet we find a constant tendency in human nature, even within a spiritual body like the Church of God, to attach more importance to the things which are external and secondary, than to those which are internal and primary. The expression of the Church's faith in formal creeds, the drawing up of an elaborate liturgy, the formulation of an ecclesiastical polity, and the introduction of rites and ceremonies, too often occupy the attention of Christians, to the neglect of that which is first and all important—the spiritual life of the believer, and of the organic body of which he is a part.

We are prone to forget that the life is more than creeds, and the spirit is more than ecclesiastical organizations—that life is more than liturgical forms, and the spirit is more than rites and ceremonies. To arrest this tendency, and to call attention to the importance of the development of the higher life of the Church, we desire to show the designed adaptation of foreign missions to be the means for the attainment of this all-important object.

We need not say that missions can not be the original source of life, either in the individual or the Church; but they are both the sign and the sustenance of the life which is derived by faith in the crucified and risen Savior. That life is developed and strengthened naturally by the exercise of the functions of life in the spiritual organism, just as we see it in the youth and maturity of animal life in man and the lower creatures. It may be, and often is revived and enlarged abnormally, by other means, such as trials and afflictions, but the normal means for the enlargement and elevation of the spiritual life is by the active exercise of the functions of life—feeding upon the heavenly manna—the Word of God; prayer, which is the breath of spiritual life, and by active exercise, which calls into play all the powers and graces which the Spirit of God has implanted in the regenerated soul of the believer.



May we not even go further and say, that the active service of the Christian and of the Church is chiefly of value as a means for promoting a higher form of life in both. We all admit that Christian service is twice blessed; the agent is blessed as well as the object, and Paul in his counsels to Titus on the formation of Christian character in believers gives as the great motive for its formation the great truth, that "Our Savior Jesus Christ gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." In other words, that life is more than work, and that the cultivation of the spiritual life is the chief concern even in our most sacred enterprises.

We can here only point out two or three of the ways in which foreign missions are designed and fitted to quicken and enlarge the spiritual life of the Church.

#### I. A TEST OF LOYALTY TO CHRIST.

The Christian dispensation is not a dispensation of positive and prohibitive commands, like that of Moses. Christ gave few commands to His disciples and followers, and of these none was given in words or under conditions so impressive as those of the Great Commission: "All authority hath been given unto Me in heaven and on earth; go ye therefore and make disciples of all the nations."

This command is the basis and authority on which all true missionary effort rests, and no authority or motive in support of missions must ever be placed in the same category with it. Arguments for missions based on the immoralities, crimes, and cruelties of the heathen, or on their ignorance and misery, are not for a moment to be put on the same level with this command, which is the true test of the Church's loyalty to her Divine Lord. Motives drawn from the crimes and miseries of the heathen world, are legitimate in their own place, but when dwelt on to the exclusion or neglect of the explicit command, they obscure the true ground of obedience, and lower the motive and authority on which missions rest; they are human and appeal to mere natural feeling; the command is divine, and the motive is spiritual; the one is an appeal to philanthropy, the love of man, the other to the love of God—"If ye love Me keep My commandments"; and what command could be more dear to the Christian than that which places him on the same line of duty toward Christ, on which Christ stood to the Father? "As Thou hast sent Me into the world, even so have I also sent them into the world." The command of the Lord makes missions to the heathen or non-Christian world imperative, irrespective of either character or condition. If the heathen were pure as Nazarenes, gentle as lambs, and happy as the day is long, the command would be as binding on the Church as if they were cruel as demons, lower than the brutes, and more wretched than the lost.

It is the carrying on of missions in this spirit of loyal love to the Savior, and obedience to His command, that makes them so precious as a means of grace for the perfecting of the spiritual life of the Church. "In the keeping of His commandments there is a great reward;" not there *shall be*, but there *is*, the reward which comes in the most important of all ways—the formation of character on the same lines of loving obedience on which Christ kept the commandments of the Father.

Our Lord referred to the close relation into which the spirit of obedience brings the soul with Himself, as identical with that in which He stood to the Father: "If ye keep My commandments ye shall abide in My love, *even as* I have kept my Father's commandments and abide in His love"—the closest and most blessed union of which even the soul of the Savior was capable. In His last address Christ refers to obedience as the condition of union with the Father and of loving communion with Him: "He that keepeth my commandment, he it is that loveth Me, and he that loveth Me shall be loved of My Father, and I will love him, and we will love him, and we will come unto him and make our abode with him"; and to make the union of the obedient believer with each person of the Trinity complete, Jesus adds; "If ye love Me keep My commandments, and I will pray the Father, and He will give you another Comforter that He may abide with you forever."

This perfect form of union and communion of the soul with God through the Holy Spirit, is supposed by many to be the fruit of contemplation and ecstasy—a mystical fellowship springing from the depths of our intellectual and emotional nature; but our Lord shows by His example and teaching, that it is the reward of loyal obedience and active service, especially in the great work of the redemption of our fallen race by His obedience and death, and by our obedience to His command when He rose from the dead. Obedience to this command is the evidence of the Church's loyalty to her mission, and at once the sign and sustenance of her spiritual life

## II. BROAD VIEWS OF GOD'S PURPOSES.

2. Foreign missions develop the spiritual life of the Church, by giving broad and comprehensive views of the purpose of God in redemption: "Go ye into *all the world*, make disciples of *all the nations*." While conversion is the personal work of each individual, the scope and plan of salvation is always wide as the world, and comprehensive as the human race. The union of the two is beautifully brought out in the precious words of our Lord to Nicodemus: "God so loved *the world* that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life."



## III. THE BEST APOLOGETIC FOR CHRISTIANITY.

Every case of conversion, even in Christian lands, is the result of a superhuman and spiritual power, and is a standing evidence of the presence of the Spirit of God in the Church and accompanying the Word, but the transforming power of the Gospel in the case of the sunken and savage races, and even in turning the civilized heathen from the worship of stocks and stones, to the service and worship of the living God, are striking and convincing object lessons, which the world can see (as in the well-known case of Darwin and the brutalized natives of South America), while they strengthen the faith and stimulate the zeal and courage of the Church.

## IV. A BOND OF UNION FOR CHURCHES.

The Church is becoming more and more conscious that if the world is to be evangelized it must be by the cooperative, not the antagonistic or isolated, action of denominational missions. The cooperation of missionaries abroad and the occasional incorporation of their missions in drawing the churches at home into closer and more harmonious action is a pledge, we trust, of that rising tide of spiritual life which will merge the many denominational pools on the beach in the one great Church of the living God for which the Savior prayed "That they all may be one, as Thou Father art in Me, and I in Thee, that they also may be one in Us."

## V. STRENGTHENS THE ALTRUISTIC SPIRIT.

Without questioning the existence of disinterested affections in our fallen race, we may safely say that human nature is self-centered. The universe, of which man thinks himself the center, moves on the Ptolemaic, not on the Copernican principle. The great design of the Gospel is to get man out of self, and to make God the center of his life, as the sun is of our solar system. Selflessness and self-sacrifice were fundamental lessons taught by the life and lips of the Savior. So long as man is self-centered he can not put the claims of others on a level, much less above his own. The stream of his benevolence can not rise higher than himself. He can not be expected to love his enemies like Christ, who died for them, or to fulfil the new commandment which He gave to His disciples, "That ye love one another as I have loved you."

There is no work in which the Church is, or can be engaged, so fitted to cultivate this altruistic spirit as that of foreign missions. This is the most unselfish and self-sacrificing kind of work in which her members can engage. It adds nothing that is of this world to the home church or its members, while by its reaction it cultivates the spirit of the Master, who "pleased not Himself," but "went about doing good."

The ingenious egotism of our fallen nature brings self into almost every enterprise, even the most philanthropic. If we are to get rid of self we must get into sympathy with the Divine, and in all our enterprises be moved supremely by loving loyalty "to Him who loved us." The charge brought by David Hume that Evangelical preaching tended to make men selfish, was not entirely without foundation. It is quite possible, and we fear not unusual, to present salvation as so entirely a personal advantage, that the hearer thinks only of himself; and such is the perversity of human nature even when our better instincts prompt us to convey its blessings to others, it is apt to be only to those who are related to us by the personal pronoun *my*—*my* wife, *my* children, *my* kindred, *my* countrymen, *my* denomination.

We do not object to the order of working out from the center of one's own personality; but the danger is that we limit our aims to what is within the narrow limits of what we regard as connected with ourselves. Even home evangelization may be only patriotic or philanthropic feeling, not Divine altruism. In the case of foreign missions the risk of self-interested motives is comparatively small; they give no outward help to the home church as a home mission might, and being slow to yield returns in proportion to the amount of money and labor expended, they do not feed the vanity of their supporters. To the philanthropic spirit they are a trial of faith, to the commercial spirit they are a failure, to the ambitious they are a humiliation. It is only to the meek and loyal spirit of the obedient disciple of Christ that they are a real source of joyous service, and means of quickening to his higher life. It is enough for him that he is obeying his Master's command; the issues are in the Lord's hand, and the reward of the laborer will be according to his *work*, and not measured by his success. The more trying the work, the more is he sure of the sympathy of the Master; and he sympathizes the more with his Lord who labored so hard when on earth on His great mission, and with so little apparent results.

#### LIKE THE MISSION OF CHRIST.

The spirit fostered by foreign missions, is the nearest approach the Church can make to the mission of the Son of God into our world. It is thus Christ puts it in His last intercessory prayer: "As Thou Father hast sent Me into the world, even so have I also sent them into the world;" and to show that He meant this not only for the salvation of the world but for the sanctification of His people, He adds: "And for their sakes I sanctify Myself, that they also may be sanctified in truth," or truly sanctified, or as it may be rendered, "truly consecrated;" the Church is not "in truth" or "truly sanctified," but by conformity to Christ in His mission to the world.

We may even go further, and say, that the spirit fostered by foreign missions is not only the nearest approach the Church can make

to the spirit of Christ, the God-man, it is the nearest approach she can make to the highest manifestation of the character of the Godhead. We need not say that the attributes of God have been eternally the same, but the display of the Divine attributes to His creatures has been by a process of evolution, and it was the self-sacrificing scheme for the salvation of our fallen and sinful race, that gave occasion for the manifestation of the highest form of the altruistic character of the Deity.

The manifestation of this Divine altruism is showed forth in the relations which God established in human society, when He made man in His own likeness. We can trace a shadowy resemblance between the Divine and the human relations, developing on earth the altruistic element of our nature, in harmony with the manifestation of the eternal altruism of Heaven. The human family with parents and children is a triad, in faint outline of the ever blessed Trinity; in which mutual love is combined with a unity which symbolizes that of the Godhead. The love which men have for one another, outside the family circle, corresponds to the benevolent feeling of God toward the holy angels, whom He created for the expansion of His love to beings outside the limits of the Trinity, a manifestation of His eternal altruism.

When God created man, a weak and humbler type of being, made of clay and allied to the inferior animals both in physical nature and in natural appetites and passions, there was an outlet for the exercise of that tender form of Divine love or compassion, which had ever dwelt in the heart of God; and the counterpart of which He implanted in the heart of man in the feeling of sympathy with the feeble and helpless, corresponding to God's attribute of mercy. But when man sinned, a new form of the attribute of love was revealed to all intelligent beings, of which no creature could ever have formed a conception, until it was manifested by the love of God for the unworthy and the wicked—the attribute of grace. This could only be exercised at the cost of an inconceivable sacrifice on God's part, even the giving up of His only begotten and well beloved Son to a life of degradation and a death of shame and agony, on behalf of the sinful and fallen.

It is the spirit of disinterested altruism on the part of God, which foreign missions are designed and fitted to foster and perfect in man. The further the objects of missionary effort are from God and righteousness, and the more remote they are from our personal interests, the more they are fitted to develop the altruistic spirit of the Church, and the more Divine the missionary spirit of her members.

When the Church sends forth her best men and women to seek and save the perishing in the most remote parts of the world, it is the most Godlike work in which she can engage, and no work is so well fitted to conform her to the image of God, and to make her worthy to become the bride of Christ. It was for this twofold purpose that God

committed this work to His Church—a work which was begun by our Lord as recorded in the Gospels, and entrusted to His people after the Resurrection, and carried out for a season by His Spirit as recorded in the Acts of the Apostles, which may more appropriately be called the Acts of the risen Savior, so closely was He associated with them in their work. It is only in so far as the Church fulfils this great commission that she can look for the continued presence of Christ. It is conditioned by obedience to His command, “Go ye . . . and lo I am with you,” and it is only by obedience to this command that the members of the Church are conformed to the image of the Lord, according to the intercessory prayer: “As Thou hast sent Me into the world, even so have I also sent them into the world, that they also may be truly sanctified.”

The revival of the Church in the last century was strictly on missionary lines. The churches slowly awoke under the influence of this spirit of life; and it is only now that the missionary spirit is bringing the representatives of the churches to meet in ecumenical conferences, and to unite in the spiritual bonds of a sympathetic unity in devising the best means and methods for carrying out our Lord's command to evangelize all the nations in every part of the world. If this spirit spreads and strengthens, as we trust it will, we may soon see the fulfilment in the Evangelical churches of the prayer of the great high priest “that they all may be one . . . that the world may believe that Thou hast sent Me.”

The self-sacrificing spirit of the altruistic spirit, if prevalent in the Church, would raise it far above the petty strifes among individuals and sects. They would look not each man on his own things, “but every man also on the things of others.” It would strengthen the bonds of true brotherhood, when love had reached the high-water mark seen in Christ, and enjoined on His followers, “That ye love one another as I have loved you.” It would elevate the aims and broaden the sympathies of the faithful, for they would enter into the feelings and plans of God who “so loved the world.” It would put an end to the financial difficulties which now limit and hamper the work of the Church both at home and abroad. Believers would feel and practise what each now formally admits, that “he is not his own” and that he is only a steward of his earthly possessions.

The all-constraining motive for Israel's payment of the tithes, was gratitude to God for a great deliverance—a gratitude which, finding no outlet Godward except in love, which cost them nothing, they willingly gave vent to their self-sacrificing devotion in the support of one whole tribe, to which no portion had been given in the division of the land; the Lord alone was the portion of Levi, and He made the support of them the expression of the nation's gratitude to Himself: “Inasmuch as ye did it unto them ye did it unto Me.”



How much more powerful the appeal to the gratitude of the Christian than to that of the Jew! Theirs was a temporal deliverance, by judgments upon their enemies in Egypt, and the destruction of the heathen in Palestine; ours is a spiritual and eternal deliverance from the curse and dominion of sin, by the grace of God, at the infinite personal cost of the sacrifice of His well-beloved Son, who lived and died for our deliverance.

After His resurrection, Christ asked as the expression of His people's gratitude, that they would go into all the world in His name, and for His sake, to make known the salvation He had wrought out for all who would accept of the free gift. In giving this gracious commission to His believing people, He made it as much a privilege as a duty—a means of grace for the perfecting of their spiritual life, as well as a means of salvation for a fallen world.

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### SAMUEL WELLS WILLIAMS.\*

BY REV. J. T. GRACEY D.D.

It is now nearly twelve years since the "Life and Letters of Dr. S. Wells Williams" was first given to the public. It is timely reading at this juncture of affairs in China. He was descended from Robert Williams, who came from Norwich, England, to Roxbury, near Boston, two hundred and sixty-three years ago, who lived to his hundredth year, and became the ancestor of more ministers—and more long-lived ministers—than probably any other man in this country.

It is an old story now, but worth recalling, that Samuel Wells Williams came near of missing the great work he did for the world. The ill health of his mother made it necessary that his early infancy should be spent away from home, and for some years he was put in charge of his mother's aunt, Miss Dana. That excellent woman once capsized the sleigh while driving with him on a stormy day from New Hartford to visit his parents; after picking herself and her conveyance out of the snow-drift, she hurried on, when, with the recollection of her errand, came the discovery that her muff and the baby stowed within it were lost. "Shall I go back?" she queried. "Yes, for God may have something for him to do; moreover, I can not spare the muff."

The Lord did have "something for him to do." Many a missionary, the old as well as younger ones, will relish his entry that he did not think much of his own incompetence till he reached China, and was fairly a missionary in the field, when it came upon him very

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\* "The Life and Letters of Samuel Wells Williams, LL.D., Missionary, Diplomatist, Sinologue," by his son, Frederick Wells Williams. G. P. Putnam's Sons, New York and London.

strongly. He adds, "I learned, however, that it grew by nursing, till I was likely to have nothing else to think or muse upon, nor could I even perform my immediate duty." He found the remedy in the thought, "I have something to do *now*, and can do it, if I try, whatever else more remote and difficult I can not do."

Another touch of missionary experience will be as widely recognized. "It is much easier loving the souls of the heathen in the abstract in America than it is here in the concrete, encompassed as they are with such dirty bodies, speaking forth their foul language and vile natures, and exhibiting every evidence of their depravity."

There is often exhibited ill-acquaintance with the marked changes which have come over Chinese and European intercourse in little over half a century. Sixty years ago no European or American woman was allowed to go to the city of Canton, and they were forbidden by Chinese authorities, to land even at Macao, the government of which was half Portuguese; and not till 1838 did even these Portuguese venture to surreptitiously admit foreign women to land at the Portuguese Custom-house. In striking contrast with this is the fact that, at the close of 1899, there were fourteen hundred foreign ladies in China, wholly engaged in missionary work, throughout the empire.

The personal liberty accorded such Europeans as gained access to the treaty concessions was in quite as marked contrast with what we witness to-day. Williams, with the other Europeans, found it monotonous to get all the outing conducive to health, on the *fifteen acres* within which they were required to spend their time, year after year. He happened on one occasion with three others to get beyond the limits of the concession, walking round the walled city, when they were set upon by a gang of fifty Chinese, who threw snuff in their eyes, beat, and robbed them. There were no gunboats to come to their redress, and all the authorities had to say about it was, that it would teach them to keep within their "fifteen acres." One-third of the present century was gone when that "camel's nose" was pushed in at the Canton "factory," since when foreigners have gone into every province of China, not excepting Hunan.

Because it was not safe to attempt the printing of Chinese books in Canton, even at the end of the year 1835, the mission decided to remove Mr. Williams and his office to Macao, and three years later even Dr. Parker and his hospital were transferred thither for the same reason. A search was made by the provincial authorities at command of the emperor, to find any natives who had been engaged in the manufacture of two Christian books which had been sent to Peking by the governor of Fukien. Mr. Williams wrote, "We can not get a book printed, and those now printed can neither be sent away nor prudently distributed in Canton." The attempt to print the



Scriptures in Chinese resulted in the imprisonment of the block-cutters.

Contrast this with the annual issues from publishing houses and printing presses of the missionary societies alone, which Dr. Dennis gives at over one hundred millions of pages, and one sees that even China moves. Bible translations have advanced since Williams' day from that of Morrison, to renderings of Scripture into twenty-four Chinese languages and dialects. Mission hospitals in China in 1899 were treating three-quarters of a million of Chinese patients in the course of a single year.

It must be borne in mind that there was not a single Christian government, in 1835, to extend protection over the work of Protestant missionaries. The policy of the companies who assumed all the prerogatives of government in India and China, were not only restrictive, but positively and publicly antagonistic to diffusing higher education or Christian doctrines in the far East, and had been such for nearly two centuries. The termination of the company marked the beginning of a new era, in which the consular service was initiated by the British government in Canton, "and Christians began to learn and act upon their duty to evangelize these ignorant races."

Mr. Williams lived to see marvelous changes in the government's attitude toward missions and himself became a chief factor in framing the treaties which since then have made Protestant as well as Roman Catholic nations stand a belted and armed guard to the missionary. His personal convictions were on the side of protecting the missionaries, in all his influential dealing as a "go-between" of the Chinese and foreign diplomats in the construction of the treaties. Even Hon. Mr. Reed, the American ambassador, grew indifferent to the clause which secured liberty for the missionaries, and it was Mr. Williams' patient persistence that won the triumph. He had no scruples in wrenching these concessions by the force of threat and war vessels. The Chinese, he said, "would grant nothing unless fear stimulated their sense of justice, for they are among the most craven of people, cruel and selfish as heathenism can make men, so we must be backed by force if we wish them to listen to reason." His own nation, however, had had no wars with China, and has had none since. Elsewhere he says, "The Chinese nation is a wonder indeed, but the chief surprise is not that it gets on, but that it does not immediately tumble into ruins. God alone supports it, as He does all other nations, and we mistake when we look upon it apart from Him and His governance." Mr. Williams found that the great missionary toleration clause, which came so near failing altogether, did not for some cause meet all the expectation of some zealous missionaries. He wrote like a prophet, when (1858) he said, "They will find, however, if any of them live in China twenty-five years longer, that they have not been

able to occupy all the lands which these articles give them; they will discover, too (the italicizing is ours), *that laws and treaties do not restrain the wicked heart of man*, and that to the end it will be true that 'whosoever will live godly in Christ Jesus must suffer persecution.' " It must be remembered that Mr. Williams' position as interpreter was not one of authority, and what he wrought was by ingenuity and influence. The position of the allies was much then as now. He says of them, "The position of the four ministers here is something like that of four whist-players, each of whom makes an inference as to the others' remaining suits and honors from the cards they throw down."

In 1878 Dr. Williams wrote regretting that the statement about the toleration clauses in the treaties made twenty years before, should not have been more accurately stated in the Shanghai Missionary Conference. This matter was not brought forward by the Chinese in any shape, for it was a point on which they were wholly ignorant. He says the Russian minister was the first to formulate an article on the subject, and the discussion showed that the Chinese were not unwilling that missionaries should travel through the country, because they *could speak* the language; but they antagonized the extension of the privilege to merchants, because "their ignorance would breed trouble." The Russian priests in Peking had always been quiet and industrious. But they could form no opinion of Christianity, for they knew nothing of its tenets.

The day following the discussion of the Russian article, Dr. Williams drew up one for the United States, which was objected to on the ground that Protestants had their families with them, and must be restricted to the open ports, but it was accepted the next day, reading, "Any person, whether citizen of the United States or Chinese convert, who"—this was Ambassador Reed's modification,—"because he wished every part of the treaty to refer to United States citizens, and cared not very much whether it had a toleration act or not." Dr. Williams says, "I did not care, and was thankful to God that it was inserted. It is the only *treaty in existence which contains the royal law*," (italics ours). The British treaty followed, being abridged from this of the United States.

It is worth while noting once more that Dr. Williams' confidence in the value of treaties in the work of evangelization was well tempered with good judgment. He knew that they were of only negative value, and not very much of that, save in theory. He says, "The Christianity does not depend upon treaties for its progress and power, these articles have proved a check upon native officials, who have been taught therein not to destroy what they did not approve. I thank God that the imperial government was thereby bound not to become a persecuting government, as it has more than once since wished to be." While Dr. Williams believed that this had proven a protection

to the native Church, he after twenty years wrote, "The difficulty of convincing the converts that the degree of toleration granted does not release them from their allegiance to their own rulers, has been increased of late years by a kind of semi-protection claimed by Roman Catholic priests to appear before the rulers in case of oppression of their neophytes." What would he say, if he could know of these Roman Catholics holding courts of their own, thus invading the very civil and criminal jurisdiction of the empire?

There is no room now to follow Dr. Williams as an interlocutor for the United States government in China and in Japan. Ambassador Reed said of Dr. Williams after close and confidential intercourse for more than a year, that he was the "most learned man in his varied information," he had ever met, and the most "habitually religious man," he had ever seen. "I do not believe," he wrote, "the idea that he is all the time actually in the presence of his Creator, who watches every word, is ever absent from his mind. Withal he is very cheerful—and I have never seen him depressed."

Plenipotentiary Reed generously acknowledged the service of missionaries. He considered the "studies of the missionaries and those connected with the missionary cause" as "essential to the interests of the country." "I could not but for their aid," he wrote, "have advanced one step in the discharge of my duties here, or read, or written, or understood one word of correspondence or treaty stipulations. With them there has been no difficulty or embarrassment." He affirms the same to have been the case with all his predecessors, and says his principal interpreter for the spoken language of North China was Rev. W. A. P. Martin, D.D., then of the Presbyterian Board, and since president of the Imperial University, Peking.

But Mr. Reed's general remarks on missions are worth re-reading. "Having no enthusiasm on the subject, I am bound to say that I consider the missionary element in China a great conservative and protecting principle. It is the only barrier between the unhesitating advance of commercial adventure, and the not incongruous element of Chinese imbecile corruption."

It is a thousand pities that this missionary element should have become frequently the very means made use of by those exploiting this "advance of commercial adventure." The heathen over the world have unfortunately been obliged to consider the missionary as a political suspect. The Chinese have put it as the axiom in the mouths of Europeans, "You give us your country and we will give you the Bible." It is the same elsewhere. Canon Missionary Robinson in "Nigeria, our Latest Protectorate," gives this story of an African schoolboy's composition: "Africa is a British colony. I will tell you how England makes her colonies. First she gets a missionary. When the missionary has found a specially beautiful and fertile tract of country, he gets all his people round him and says, 'Let us pray!' and when all the eyes are shut, up goes the British flag." Missionary alliance with governments is a thing to be chary of and is never a dependence for the ultimate triumph of evangelism.

## THE ARABS OF ARABIA.\*

BY REV. S. M. ZWEMER, F.R.G.S., BAHREIN, ARABIA.

Missionary of the Reformed (Dutch) Church of America, 1890—.

[We hope that the present absorbing interest in things Chinese will not involve the overlooking of such an important and fascinating book as "Arabia, the Cradle of Islam." It takes a broad view of Arabia and the Arabs, and tells in a most interesting style of journeys and observations in Arabia, of curious customs and traditions of the people, and the needs, difficulties, and opportunities of the field from a missionary standpoint. Mr. Zwemer has been well fitted for his work, and has performed it most acceptably in giving us the most complete volume on this people and peninsula, and one of the most valuable missionary books of the last decade. We make extracts from the chapter on "The Arabs."—EDITORS.]

The modern Arabs classify themselves into Bedouins and town-dwellers; or, in their own poetic way, *ahl el beit* and *ahl el h' eit*, "the people of the tent," and "the people of the wall." But this classification is hardly sufficient, altho it has been generally adopted by writers on Arabia.

Character is difficult to define—to depict the moral physiognomy of a nation and their physical traits in such a way that nothing important is omitted, and no single characteristic exaggerated at the cost of others. This difficulty is increased in the case of the Arabs, by their twofold origin and their present twofold civilization. That which is true of the town-dweller, is not always true of the Bedouin, and vice versa. Moreover, the influence of the neighboring countries must be taken into account. Not losing sight of these distinctions, which will account for many exceptions to the general statements made, what is the character of the Arabs?

Physically, they are undoubtedly one of the strongest and noblest races of the world. The typical Arab face is round-oval, but the general leanness of the features detracts from its regularity; the bones are prominent; the eyebrows long and bushy; the eye small, deep-set, fiery black or a dark, deep brown. The face expresses half dignity, half cunning, and is not unkindly, altho never smiling or benignant. The teeth are white, even, short, and broad. The Arabs have very scanty beards as a rule, but those of the towns often cultivate a patriarchal beard like the traditional beard of the prophet. The figure is well-knit, muscular, long-limbed, never fat. The arms and legs are thin, almost shrunken, but with muscles like whip-cords. As young men the Bedouins are often good-looking, with bright eyes and dark hair, but the constant habit of frowning to protect the eyes from the glare of the sun, soon gives the face a fierce aspect; at forty their beards turn gray, and at fifty they appear old men.

The Arabs rarely have the power of taking in complex unities at a glance; the talent for arrangement is absent. An Arab carpenter can not draw a right angle, nor can an Arab servant lay a tablecloth square on the table. The old Arab temple called a cube (Kaaba) has *none* of its sides or angles equal; their houses show the same lack of the "carpenter's eye" to-day. Streets are seldom parallel; even the street, so-called, was not *straight* in Damascus. The Arab mind loves units, not unity; they are good soldiers, but poor generals; there is no partnership in business,

\* The extracts are from "Arabia, the Cradle of Islam." Fleming H. Revell Co., New York.



and no public spirit; each man lives for himself. That is the reason why Yemen can not shake off the yoke of the Turk, and this explains why the smallest towns in Arabia have a great many little mosques. The Arab has a keen eye for particulars, great subjectivity, nervous restlessness, deep passion, and inward feeling, and yet joined with strong conservatism and love of the past. In everything he follows old models and traditions; witness their poetry and their tent-life. Eloquence and poetry are still worshiped. The only fine art which Arabs admire is that of calligraphy; and those who have seen finished specimens of an Arab master-penman, must acknowledge that in them are all the elements of painting and sculpture.

The Arabs are polite, good-natured, lively, manly, patient, courageous, and hospitable to a fault. They are also contentious, untruthful, sensuous, distrustful, covetous, proud, and superstitious. One must always keep in mind this paradox in dealing with an Arab. There are Arab oaths such as *wallah*, which are intended to confirm falsehoods and signify nothing. There are others, such as the threefold oath, with *wa*, *bi*, and *ti* as particles of swearing, which not even the vilest robber among them dare break.

Robbery is a fine art among the nomads; but the high-minded Arab robs lawfully, honestly, and honorably. He will not attack his victims in the night; he tries to avoid all bloodshed by coming with overwhelming force; and if his enterprise miscarries, he boldly enters the first tent possible, proclaims his true character, and asks protection. The *Dakheil*, or privilege of sanctuary, the salt covenant, the blood covenant, and the sacredness of the guest, all prove that the Arabs are trustworthy. And yet, in the ordinary affairs of life, lying and deception are the rule and seldom the exception. The true Arab is niggardly when he buys, and will haggle for hours to reduce a price; and yet he is prodigal and lavish in giving away his goods to prove his hospitality.

It was a law among the ancient Arabs that whoever sheds the blood of a man owes blood on that account to the family of the slain. This law of blood-revenge was confirmed by the Koran and is a sacred right everywhere in Arabia. An Arab is considered degenerate who accepts a fine or any consideration save blood for blood. This law is both the cause of continual feuds, and tends to terminate them without much bloodshed. Arabs of the town and of the desert will quarrel for hours without coming to blows; it is not cowardice that prevents an open encounter, but the fear of shedding blood and blood revenge.

Family life among the Arabs is best studied by looking at child-life in the desert and at the position of women among the Bedouin and the town-dwellers. In no part of the world does the newborn child meet less preparation for its reception than among the Bedouin. A land bare of many blessings, general poverty, and the law of the survival of the fittest, has made the Arab mother stern of heart. In the open desert, under the shade of an acacia bush, or behind a camel, the Arab baby first sees the daylight. As soon as it is born the mother herself rubs and cleans the child with sand, places it in her handkerchief and carries it home. She suckles the child for a short period, and at the age of four months it already drinks profusely of camel's milk.

In education the Arab is a true child of nature. His parents leave him to his own sweet will; they seldom chastise and seldom praise. Trained from birth in the hard school of nomad life, fatigue and danger



do contribute much to his education. Instead of teaching the boy civil manners, the father desires him to beat and pelt the strangers who come to the tent; to steal or secrete some trifling article belonging to them. The more saucy and impudent children are the more they are praised, since this is taken as an indication of future enterprise and warlike disposition.

The children of the desert have no books but the Book of Nature. This magnificent picture book is never more diligently studied than by those little dark eyes which watch the sheep at pasture or count the stars in the blue abyss from their perch on a lofty camel's saddle in the midnight journeyings. When the Bedouin lad grows up, and begins to swear by the few straggling hairs on his chin, he can not read a letter, but he knows men and he knows the desert. The talk heard at night around the sheik's tent or the acacia-brush fireside is much like the wisdom of the Book of Job. A philosophy of submission to the world as it is; a deification of stoicism or patience; a profound trust that all will end well at last. Sad to say even the little nomads, with their ignorance of all religion, share in the fanatical antagonism of their elders toward the Christian religion and Christians. They learn that all outside the pale of Mohammed's creed are *kafirs*, and to please Allah are glad to throw stones at any wayfaring Nazrani. Little do the Bedouins, and still less do their children, however, know of the religion of Islam. The Koran is not a book for children's minds, and of such is not the kingdom of Mohammed.

Among the Bedouins polygamy is not common, nor is it among the poorer Arabs of the towns. From a western standpoint the women of the Bedouin stand on a higher platform of liberty and justice than those of the towns where the Koran has done its work on one-half of society to repress intellect and degrade affection, and sensualize the sexual relation to the last degree. On the other hand divorce is perhaps more common among the Bedouins, than among the city Arabs. Burekhardt met Arabs not yet forty-five years of age who were known to have had above fifty wives. Concerning the marriage contract in the towns, the ceremony, the divorce proceedings, and the methods by which that is made legal which even the lax law of Islam condemns, the less said the better.

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#### A NOTABLE CONVERT FROM ISLAM.\*

Rev. Imad-ud-din, D.D., of India, was one of the most remarkable of all the converts ever made from Mohammedanism, and his experiences are very valuable as showing the power and working of the Mohammedan religion. His autobiography was written in 1886, and was translated from Hindustani by the late Rev. Robert Clark, who baptized him, April 29, 1866. He passed away on August 28, 1900, at Amritsar, North India. His autobiography contains the following:

My ancestors were inhabitants of the city of Hansi, in which city there were twelve religious chiefs, whose beautiful tombs, built by the kings, exist to this day. The name of one of these religious chiefs was Jelal-ud-din, whose son was Shiekh Fateh Mohammed, whose son was Moulvie Mohammed Sirdâr, whose son was Moulvie Mohammed Fâzil, whose son was Moulvie Mohammed Sirâj-ud-din, my father.

When I was fifteen years old I left my friends and relations for my

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\* Condensed from the *Mission World*, London.

education, and went to Agra, where a brother was the headmaster in the Urdu language. I remained there a long time under him to receive instruction; and as my only object in learning was, in some way or other, to find my Lord, as soon as I had leisure from the study of science, I began to wait on fakirs and pious and learned men, to discover the advantages of religion. I frequented the mosques and the houses set apart for religious purposes, and the homes of the moulvies, and carried on my studies in Mohammedan law, the commentaries of the Koran, and the traditional sayings of Mohammed; and also in manners, logic, and philosophy. Even when I was a student, and knew nothing of the Christian religion, I had some doubts in my mind respecting Mohammedanism, in consequence of intercourse I had had with some Christians; but the taunting curses of the moulvies and Mohammedans so confounded me that I quickly drew back from all such thoughts.

When the necessary attainments in the outward knowledge of religion had been acquired, and I had become brimful of Mohammedan bigotry from it, I became entangled in another snare which the learned Mohammedans have placed in the path of the seeker after truth. The Mohammedans always set before inquirers after truth the outward rites of their law, unprofitable stories, and the affinities of words used in their controversies. Then, in order to make him rest contented, they tell him that what he has already learned consists merely of the *outward* ordinances of Mohammedanism, but that if he wishes to attain to the true knowledge of God, he must go to the fakirs and Mohammedan saints, and remain in attendance on them for many years, because they possess the *secret* science of religion, which is the fruit of life.

Mohammed from the very first forbade his followers to read either the Old or the New Testament, and even to the present day, if ever Mohammedans see this Holy Book in the hands of any Mohammedan, they call him accursed. Mohammed knew well that any one who ever read this Holy Word of God would never approve of his Koran.

As soon as I was entangled in this subtle science I began to practise speaking little, eating little, living apart from men, afflicting my body, and keeping awake at nights. I used to spend whole nights in reading the Koran, and constantly performed the special repetitions of the Koran, and all the various penances and devotions that were enjoined. I used to shut my eyes and sit in retirement, seeking by thinking on the name of God to write it on my heart. I constantly sat on the graves of holy men, in hopes that, by contemplation, I might receive some revelation from the tombs. I used to go even to the dreamy and intoxicated fanatics, in the hope of thus obtaining union with God. I did all this, besides performing my prayers, and always was repeating the salutation of Mohammed, and the confession of faith. In short, whatever afflictions or pain it is in the power of man to endure, I submitted to them all; but nothing became manifest to me after all, except that it was all deceit.

Doctor Wuzeer Khán and other leading Mohammedans, appointed me to preach the Koran and the Traditions in the large royal mosque at Agra, with the view of opposing the Rev. Dr. Pfander. I remained there preaching and expounding the Commentaries and Traditions, for three years, but the following verse from the Koran was all the time piercing my heart like a thorn:

Every mortal necessarily must once go to hell: it is obligatory on God to send all men necessarily once to hell; and afterward He may pardon whom He will.

I retired into my private chamber, and with many tears I prayed for the pardon of my sin. I often spent half the night in silence at the tomb of Shah Abul Ala. The thought of utterly renouncing the world then came into my mind with so much power that I left everybody, and went out into the jungles and became a fakir, putting on clothes covered with red ocher, and wandered here and there, from city to city, and from village to village, alone, for about two thousand cos (two thousand five hundred miles). Faith in Mohammedan religion will never, indeed, allow true sincerity to be produced in the nature of man; yet I was then, altho with many worldly motives, in search only of God.

I wrote the name of God on paper during this time one hundred and twenty-five thousand times, performing a certain portion every day; and I cut out each word separately with scissors, and wrapped them up each in a little ball of flour, and fed the fishes of the river with them, in the way the Book prescribed. During half the night I sat up, and wrote the name of God mentally on my heart, and saw Him with the eye of thought. When all this toil was over I had no strength left in my body; my face was wan and pale, and I could not even hold up myself against the wind. The treasurer, Táj Mohammed, and Fazl Rasul Khán, the minister of the Rajah of Karulí, and many people of the city became my disciples, and gave me much money, and revered me greatly. But still my soul found no rest, and I only felt daily a growing abhorrence of the law of Mohammed.

I was a vehement opponent, however, of the Christian religion; but experience had now also shown me something of the state of the Mohammedans. I therefore became convinced that all religions were but vain fables; and that it was better for me to live in ease and comfort myself, to act honestly toward everybody, and to be satisfied with believing in the unity of God. For six years my mind remained afflicted with these foolish thoughts.

I heard of the conversion to Christianity of Moulvie Safdar Ali at Jubbulpore, which greatly amazed me. For some days I wandered about speaking harshly of him, and many evil thoughts respecting him came into my mind; but gradually I remembered that Moulvie Safdar Ali was a true and just man, and I began to ask myself how he could have acted in such a foolish manner as to leave the Mohammedan religion. I then thought that I ought to dispute with him by letter, and determined that I would do so fairly and without bigotry. With this object I procured the Old and New Testaments, and several copies of controversial books. When I had read as far as the seventh chapter of St. Matthew, doubts fixed themselves upon my mind respecting the truth of Mohammedanism. I became so agitated that I spent whole days, and often also whole nights, in reading and considering the books. Within a year I had investigated the whole matter, chiefly at nights, and discovered that the religion of Mohammed is not of God, and that the Mohammedans have been deceived, and are lying in error; and that salvation is assuredly to be found in the Christian religion.

As soon as this had become evident to me, I made everything known to my Mohammedan friends and followers. Some of them became angry; but some listened to the proofs I gave them. I told them they ought either to give me satisfactory answers, or else to become Christians with me. They said quite plainly that they knew that the religion of Mohammed was not true, but they were afraid of the opposition of the world,

and of the reproaches and curses of ignorant men. They then urged me not to make my faith public, but to call myself a Mohammedan, and yet in my heart to believe in Christ.

I went to Amritsar, and received baptism from the Rev. R. Clark, of the Church of England. Since my entrance into the grace of our Lord Jesus Christ I have had great peace in my soul. The agitation of mind and restlessness of which I have spoken have entirely left me. Even my health is improved, for my mind is never perplexed now. By reading the Word of God I have found enjoyment in life. The fear of death and of the grave, that before was a disease, has been much alleviated. I rejoice greatly in my Lord, and my soul is always making progress in His grace. My friends and acquaintances, and my disciples and followers, and others, have all become my enemies. At all times and in all manners they all try to afflict me; but having found comfort in the Lord, I think nothing of this, for, in proportion as I am dishonored and afflicted, He gives me peace, and comfort, and joy.

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### BETTER TRAINING FOR MISSIONARIES.\*

BY GEORGE B. SMYTH, D.D., NEW YORK.

Missionary of the Methodist Episcopal Church at Fuchou, 1882—.

One would suppose that for an enterprise so difficult and delicate as changing the faith of a great nation the churches would have always taken infinite pains in the training of their agents. Yet there is no other kind of foreign service for which special preparation has been so generally neglected. The successful applicant for a position in the British consular service in China spends the first two years in Peking under the eye of the minister in the careful study of the language of the country, and the best methods of dealing, socially and officially, with the Chinese whom he is to meet. Yet even then he is not promoted to a consulship. That goal is not reached without passing through a long apprenticeship in subordinate posts. The commercial houses of Germany exercise great care in the training of the young men whom they send to the far East. The German clerk does not go to China as a stranger. Before he leaves he is thoroughly familiar with the industrial and commercial resources of the empire, and has received in some technical school, finely equipped, the training which will enable him to successfully exploit them. This is the secret of his success in the East.

To the missionary alone, tho sent to a task far more delicate and difficult than that of consul or trader, it has not hitherto been thought necessary to afford any further preparation than that which he receives in the ordinary courses at college or theological seminary. The result is that, with few exceptions, he reaches China a stranger. He knows nothing of her history, her religions are but foolish superstitions, her people "idolaters," her customs ridiculous, the whole land a vast warehouse of personal, social, and religious absurdities. After he arrives no systematic methods are employed to prepare him for life among a strange people, for effective service in the new world which he has entered.

The methods of the mission to which the writer belongs may be taken

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\* Condensed from *The Christian Advocate*.



as fairly illustrative of those of nearly all Protestant societies. The young missionary is given a short and simple course of study in the language, and if at the end of a year he passes a satisfactory examination before a committee of his colleagues, his formal preparation is over. During that time, however, there is no one whose duty it is to see that he is studying to the best advantage, no lectures are given on the character, customs, or religions of the people, there is no instruction in methods of work, no effort is made to show him how he may most easily and efficiently bring about the results for the accomplishment of which he was chosen and sent. He is literally left to grope his way blindly in the dark, with the almost inevitable result that for the first few years he is quite as likely to be a hindrance as a help to the great cause which he serves.

It is in no such wasteful, costly, and ineffective fashion that the missions of Catholicism treat new missionaries. At Sikawei, a suburb of Shanghai, the Jesuit missions have a finely equipped training school. The young missionaries are kept there for a certain number of years under the teaching of experienced priests, taught the languages by the best Chinese scholars, inducted into a thorough knowledge of the literature and religions of the country, familiarized with all the requirements of Chinese etiquette, shown how to act as Chinese gentlemen, how to deal with all those whom it will be their duty to meet—in fine, specially and thoroughly prepared by competent instructors and under the most favorable circumstances for the work to which, when ready, they are sent. In addition to all this there is provided for their use a fine library containing everything necessary in the studies they pursue. The Jesuits know, as Protestants do not, the value of training. They believe that the regulated energy of a trained intelligence is incomparably more effective than the rough and often wildly directed blows of a hot, untrained enthusiasm.

It is time that the Protestant societies awoke to a sense of the vital importance to their work of the training of their missionaries. The secretaries are not to blame for not giving it. It is not their business, and they have not the time, but when they are convinced of the need of it, and ask for it, the training will be given. They have a right to demand that in every theological seminary such preliminary training as is impossible in this country shall be given the candidates for missionary service, and they may demand with equal emphasis that their boards or societies shall make the fullest provision for thorough and systematic training in the field itself. Nearly all our schools of theology are greatly at fault in this respect. A theological seminary should be, as far as possible, a training school for the whole work of the Church, wheresoever it is done, whether abroad or at home. There are seminaries at which courses are given in comparative religion, and these may be of great value if conducted by men who know the non-Christian religions, not only as they exist in the old books, but as the people of to-day live them. It is necessary to see these faiths in action in order to describe them accurately and to rightly appraise their value.

But these courses are not sufficient; they do not teach enough. There should be in every school of theology a professor of missions, whose duty it should be, in addition to the course mentioned, to give some account of the character and history of the people, the climatic conditions, the requirements of health, and everything else which pertains to the first



period of a missionary's career. It would not be possible or desirable to give instruction in the languages, or to attempt a profound and extensive study of the religious beliefs and character of the people. This could be done far more efficiently on the field. The course given at home should be in the nature of an introduction to the missionary's work, showing him what to expect, forestalling early disappointment, a warning against excessive individualism, a kind of intelligent general itinerary of the way which the missionary is later to pursue.

It is after reaching the field that the real training of the missionary must begin, and the fullest provision should be made to supply it. His chief study at first is the language, and it should be pursued under competent direction. It should be the aim to impart not only the plain colloquial of the uneducated, but, in addition, the higher language of the Chinese gentleman. The student should not be permitted to go on acquiring a vocabulary and style which can not later be used in addressing a scholar without exciting contempt. There is no danger that knowing the speech of the educated will raise the missionary too far above the comprehension of those among whom most of his work must be done. They will have no difficulty in understanding him, and will respect him all the more for having taken the trouble to learn the language of their leaders.

Again, every missionary should be required to study in the original the great classics of the country. These books contain the teaching of the sages, the principles on which the political, social, and religious ideas and ideals of the people are based. No teacher of the new faith can secure a hearing from educated Chinese who does not know what they believe. But it is not among the educated only that a knowledge of the classics smooths the way of approach for the Christian evangelist. Great numbers of passages from these sacred books have passed into the common speech of the people, and there is no more effective method of clinching an argument than quoting an appropriate sentence from Confucius or Mencius.

The great Buddhist system, also, should engage the earnest attention of the missionary student. Buddhism has given the Chinese the best conceptions of immortality that they have; it has done more than any other influence to keep alive in China a faith in the unseen. It has, moreover, furnished the Christian missionary with the best part of his religious vocabulary. He can not preach a sermon or give a brief prayer-meeting address or administer the consolations of religion to the dying without using terms which have been borrowed from Buddhism. It is incumbent, therefore, on every man who aspires to teach the new faith to know what this system teaches, and to discover, if possible, the secret of the influence which, for well-nigh twenty centuries, it has exercised over the people of China, ignorant and learned, the rich and the poor, the prince and the subject alike.

Such a course would save from much misdirected effort, show how much of genuine goodness there was to which appeal might be made, secure a respectful hearing for the message of the speaker, and keep him from the cruel and dangerous habit of labeling the religious beliefs of myriads of people as base superstitions, and flinging them aside as unworthy of consideration. For those who believe them they are the very substance of truth, and the missionary's business is to learn, if he can, the secret of their power.

Another purpose of this course should be to familiarize the young missionary with the social etiquette of China. This is a subject of great importance in a country where to do things in the right way is as necessary as to do right things. With the Chinese an offense against good manners is sometimes as serious as a crime is among ourselves. The manners of a gentleman take one a long way on the path to Chinese confidence. Their code of etiquette is an elaborate one, and requires time to master, but it is time most profitably spent, for it can not be doubted that the violations of the personal and social requirements of Chinese good manners, of which foreigners are frequently guilty, cause no small part of the dislike with which the people regard them.

Every effort should be made to teach the student the best means of making his presence and his message acceptable to the people, the most efficient methods of preaching, the working of the Chinese mind, the best arguments to use, the motives which may be most powerfully appealed to.

It would, indeed, tax severely the resources of almost any one society to provide such facilities for training, for it would require the setting apart of one or more of its best missionaries as teachers of their younger brethren. In some places it would be necessary to have union schools, and this would require a larger admixture of good sense and Christian comity among the societies at home than can be truthfully said to prevail now. There would be no danger of theological or ecclesiastical differences, for questions of doctrine and polity need never be discussed. The subjects of study would be the language, religion, and life of the Chinese people, and the best methods of winning an acceptance of the great message to be afterward preached.

Time would be gained rather than lost. More would be learned in two years under such a system than any missionaries now learn in five, than some learn in a lifetime. There must, system or no system, be a period of preparation. At present that time is largely wasted, the work is not directed, there is no one to help or to guide. Under an organized system more work, and work of an incomparably higher character, could be done than is possible now, and, when the course was finished, the mission would know what the young missionary could do best and set him about it.

The adoption of this plan would necessitate sending young unmarried men to the field, and this would have great advantages over the present method of sending married men, some of them too old, and others having families. It would make possible entire devotion to study and a thorough command of the language. The earlier the study of Chinese is begun the better. If taken up too late in life it can never be spoken with the fluency and precision so necessary in the preaching of a new evangel. Experience has shown that the man who does not acquire a thorough grounding in the language in the first two years rarely ever does so. As to marriage, the missionary who wishes to enter that happy state may do so when his fitness for work is established; he should not be permitted to enter it before.

Probably not as many missionaries could be sent as enthusiasts ask for, but that would not necessarily be an evil. It should never be forgotten that the number of missionaries is not so important as their quality. It is not many men we need so much as the best men, and the best men trained in the most approved methods.

## EDITORIALS.

## Evangelistic Campaigns.

There is now in progress a simultaneous mission, conducted by the Free Church Council of Great Britain. Beginning January 26th, it continues ten days for London; then following in the Provincial towns, February 16th-26th, and in the villages, March 2d-6th. The hope is that all the Free Churches will take part. United prayer-meetings will be held, and union services in different localities where large and central auditoriums are available. Several carefully prepared pamphlets are issued, embracing hints and suggestions to missionaries, also for the direction of inquirers, house to house visitation, and other measures for preparing the way and carrying out the work. Extensive foundations are being laid for what, it is hoped, will prove to be the most pervading and permanent evangelistic campaign ever undertaken in Britain.

In America a somewhat similar movement is already in progress. Mr. William Phillips Hall, who, after Mr. Moody's death took up the work of stimulating the evangelical churches to a new and larger effort to reach the unsaved, has been for months undertaking to enlist wide cooperation both from ministers and laymen, and with much success. The primary object was and is to kindle a religious enthusiasm; then it is hoped that certain subordinate ends may be reached, such as the exhibition of the essential unity of the Protestant creeds; to demonstrate that notwithstanding the attitude of the higher criticism, popular faith in the Bible survives; to impart new vitality and vigor to the churches; and finally to reach and reclaim the indifferent masses of the people now practically beyond the reach

of the Christian churches. The great metropolis is to be the center and headquarters of the work, from which the influence is expected to radiate through the whole land. Dr. Francis E. Clark of the Y. P. S. C. E., Drs. Geo. T. Purves, D. S. Gregory, R. S. McArthur, Asa Blackburn, Henry Moffett, J. Wilbur Chapman, and nearly thirty other prominent men and women of the country are associated on the national committee.

The plan of work includes a division of the city into sections, with district committees, each district to have its own plans of action. Correspondence with ministers all over the country has been conducted in the hope of eliciting a cordial cooperation, and it is confidently hoped that almost every church in the United States except the Episcopal, whose customs forbid the interchange of pulpits, will take part in this campaign. Before these lines meet the public eye we shall already know, in part at least, how far these expectations are fulfilled.

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Terms of Peace for China.

Not every one realizes the importance of the negotiations which are now going on in China relating to the terms of peace and the future of the Chinese Empire. A false step now will require years to remedy. On the one hand it is necessary that justice shall characterize the demands of this international court. Vengeance may well be left in the hands of God, but "the powers that be are ordained of God," and are for the punishment and restraint of evil-doers and for the protection and encouragement of those who do well; this work must not in any sense be a farce. The crime against God and man for which the Chinese officials are re-

sponsible, must not go unpunished or fail to be dealt with according to its heinousness, and every precaution must be taken to prevent a repetition of the recent tragedies. On the other hand, justice should be tempered with mercy. Only the principal leaders who are responsible for these fiendish cruelties need suffer the severest penalties; others may be pardoned or let off with less punishment.

There is now an opportunity to impress the Chinese nation—especially the officials—with the wisdom, justice, forbearance, and firmness of so-called Christian nations. The future of China, and of Christian missions in China, seems to hang in the balances. Missionaries are not the forerunners of Western armies or the protégés of Western governments, but as long as foreign nations are to have intercourse with China, that intercourse must be regulated according to civilized principles of justice.

The powers have at last agreed on their preliminary demands and they have been accepted by the Chinese Government. These include as the principal features:

1. An embassy to Berlin headed by a Chinese imperial prince, and a statue in Peking to express regret for the murder of the German ambassador.

2. Adequate punishment for Prince Tuan, Prince Chung, Duke Ian, and other ring-leaders who are responsible for the growth of the Boxer movement, for the persecution of Chinese Christians, and for the edict of extermination.

3. The prohibition of the importation into China, for a number of years, of arms, ammunition, and war materials.

4. An indemnity for destruction of life and property of foreigners, and the cost of the war.

5. Destruction of the Taku forts, and the right of the powers to occupy certain points between Peking and the coast, so that free communication may be maintained between the capital and the sea.

We earnestly hope that peace may soon be established on a basis of righteousness, and with a view to future reform and progress toward true civilization. What Chinese statesmen need, however, is to make their peace with God. \*

### A Message from China.

There is something tender, trustful, submissive, and hopeful about the message which the refugee missionaries in Shanghai sent to the General Missionary Conference in Tokyo, Japan, in October last. If the reader will stop long enough to read Philippians third, from the 7th to the 14th verses inclusive, which was made a part of that salutation, we are sure it will be illuminated by the circumstances which environed those who made reference to it. The whole salutation reads like one of Paul's letters to the ancient churches. We can quote but one paragraph. They say:

We need the sympathy of the *whole* Church of God at this time. The outlook for poor China was never darker than to-day; but the prospect for Christ's work is as "bright as the promises of God." The country is swept clear of nearly all God's messengers of the Gospel. The roll of martyrs, both native and foreign, is a long one, tho probably not yet complete. Japan in former years has passed through a similar baptism of fire, the fruit of which is being seen to-day. \*\*

### Christianity and Other Religions.

Minister Wu, the Chinese representative at Washington, recently delivered an address in New York in which he compared Confucianism and Christianity to the disparagement of Christianity. It is not long since Mohammed Webb undertook a similar office for Islam and Vivekananda for Hinduism. This brings up the question as to what is *the test of truth*.

After all there is no better test of truth than that proclaimed by our Lord, "By their fruits ye shall know them." An educated Hindu or Buddhist, who has received most of his culture from contact with Europeans and Americans, may proclaim Brahmanism or Buddhism to be the ideal religion, teaching the fatherhood of God and the brotherhood of man, in very beautiful and plausible language; a Chinese statesman may com-



pare the ethical teachings of Christianity and Confucianism and prove to his own satisfaction that Christ has added nothing to the teachings of the Chinese sage; or an American convert to Mohammedanism may seek to whitewash Islam and its founder and to convince us of the truth of its teachings; and yet we may refuse to accept their statements or their conclusions either in regard to Christianity or their own religion.

We hold that no one but a Christian can adequately set forth Christianity, and that all the world should listen to its claims. A Chinese may also hold that none but a Confucianist can correctly set forth their religion and that he has as good a right to lecture on Christianity as we have on Confucianism.

We grant that no religion can be set forth in its best light by other than an intelligent and sincere believer in it; but to correctly estimate any religion or system of truth and life, we must both examine the teaching and see what effect it has on the lives of its adherents. The difference between Christianity and other religions lies not only in the truth taught in regard to God and man, but in the power to enable man to benefit by the truth. Christianity is not mainly adherence to a creed, but living union with a Person. Regeneration and salvation by faith find no parallel in other religions.

From this fact two others follow: viz., that only those who are regenerated can be taken as true examples of Christians, and that the best evidence of Christianity is the transformation effected in the lives of those converted from heathenism and from other religions. Christianity is too often judged by foreigners in the light of the character and conduct of citi-

zens of Protestant nations. It should be remembered that while it is exceptional to find a Turk who is not a Moslem, a Hindu who is not a follower of the Brahmans, a Chinese who is not a Confucianist, or a Japanese who is not a Shintoist, it is on the other hand unfortunately very common to find American and English soldiers, merchants, and diplomats, who are not Christians. Therefore, while it may be just to judge the value of Confucianism by the recent riots in China, it is by no means just to lay the sins of American and European merchants and soldiers at the door of Christianity—these men being too often in reality infidels and libertines. When the ethnic religions of Asia can point to transformations of character and life in those who embrace their tenets, such as accompany conversion to Christ, then, and then only, can they demand a hearing for their beliefs on an equality with Christianity.

\*

#### Missionary Cooperation.

The need of greater solidarity of the mission forces of the world is being increasingly felt, both at home and abroad. This is more and more manifest to any one who studies the sentiment of missionaries and missionary boards throughout the world. In evidence, we quote the action of the Japan general missionary body recently assembled in Tokyo.

This conference says that they "recognize the high degree of harmony and cordial cooperation which has marked the history of Protestant missions in Japan;" they yet affirm the work of evangelization is often "retarded by an unhappy competition," and by the "duplication of machinery" which the present duplication of machinery involves.

It is cheering to see their at-



tempt to correct this cross-purposing and lack of economy, by electing a "promoting committee" of ten to prepare a plan for a "standing committee of the missions," to become authoritative when approved by representatives of not less than two-thirds of the Protestant missionaries in Japan.

Another indication of the growing recognition of closer cooperation is found in a proposition in the *Chinese Recorder*. A writer in the *North China Herald* proposed that the missions in China appoint a "strong representative missionary executive," to stand in somewhat the same relation to the general missionary body as the China Association does to the merchant classes. Rev. W. M. Upcraft seconds this proposal in calling for some "collective action on the part of the whole missionary fraternity," specially for some "suggestive line of treatment of the whole question of mission work, mission status, and mission relations."

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#### Roman Catholic Disparagement of Protestant Missions.

The Roman Catholics complain, and often not without reason, that Protestants not only criticise the faults of their missions with great severity, but that they commonly are hardly willing to see any good in them at all.

What they lay to our charge comes down on their own head with stunning force. Along with a great deal of vulgar abuse of Protestant missionaries in Roman Catholic papers, we see from time to time an acknowledgment of their "good intentions"; but who has ever seen in a Roman Catholic paper, European or American, any acknowledgment of any considerable good wrought by a Protestant mission? Almost the only exception we have noticed is an enthusi-

astic description in *The Sacred Heart Review*, by a Catholic bishop, of the "angelic character" of the late Bishop Smythies of the Universities' Mission, and of the good done by him and his associates. It must be remembered that these excellent men border very closely on Catholicism in their way of doing things.

Even the *Ave Maria* (edited by a gentleman who was once a Protestant), which is generally ready to praise goodness in Protestants, declares that the Protestant missions in China are made up of un-influential missionaries and insincere adherents, "rice Christians." Now will Father Hudson explain from what quarter the means come to sustain 75,000 Protestant "rice Christians" and their families? The missionary accounts show so much for missionaries' salaries, so much for the payment of helpers, so much for schools and chapels, so much for gifts of tracts, and a very slight surplus. How many out of 75,000 can be used as native helpers? So far is this talk of "rice Christians" from being true, that a Catholic priest in China has rebuked the Protestants for not procuring means at home for the better care of their poor.

Since the beginning of summer, in the neighborhood of Peking, 10,000 Roman Catholic Christians, and 6,000 Protestant Christians, being offered the choice between apostasy and death, have all alike chosen death. Where are your "rice-Christians" there?

Father Hudson has not even taken the pains to learn elementary facts. He says that the Protestant work lies only in the treaty ports, that inland as good as all the missionaries are Catholics. He has not learned that the China Inland Mission, furnishing one-third of the Protestant missionaries, had occupied 16 of the 18 provinces;

that the chief missions of the American Board are inland; that there are thousands of Protestant converts in Manchuria; that you can hardly open a missionary report which is not largely taken up with the village out-stations.

However, when we see the gross ignorance of the commonest facts of Protestant missions that is found in the chief Roman Catholic encyclopedia, that of Wetzer and Welte, we must not blame a simple American priest too severely.

The *Ave Maria* says that the Protestant missionaries in China are "uninfluential." This provokes a smile when we think of John Legge, Ernest Faber, Bishop Moule, Griffith John, Dr. J. L. Nevius, Dr. W. A. P. Martin, Arthur H. Smith, Hudson Taylor, and others. China, like India, is a land of villages, and we notice that a Catholic missionary declares Arthur Smith's book on "Village Life" to be the best he knows. University graduates can not presume to judge of the culture of the Catholic missionaries, but we are pretty sure that very little of it was gained at a university, great or small.

Reference has lately been made in the *Methodist Review* to a letter of an eminent English Jesuit, in which he expresses his deep disgust with the current Catholic disparagement of Protestant missions. Not only, says he, is this uncharitable, but it is uncatholic. Protestants, he remarks, proclaim, not unmingled with errors, and not in all its fulness, but in good faith, the salvation of God in Christ. Catholics are bound to believe that God will not withhold his converting grace from such a message. †

#### Day of Prayer for Students.

The General Committee of the World's Student Christian Federation, at their meeting held in Versailles, France, in August, 1900,

appointed Sunday, February 10, 1901, as the universal day for prayer for students. The committee which has appointed this day includes official representatives of the Christian Student movements of Germany, Scandinavia, Great Britain, France, the Netherlands, Switzerland, the United States, Canada, Australasia, South Africa, as well as Japan, India, Ceylon, China, and other mission lands, including 1,400 student societies, with a membership of 65,000 students and professors. During the past three years this day has been observed in over 30 different countries by Christian students and by people specially interested in the work of Christ among students.

To insure the most fruitful use of the day, the committee emphasized the following points:

1. Let the Christian students take advantage of this opportunity both by entering into the heritage of the prayers of Christians, and by putting forth wise, earnest effort.

2. Wherever practicable, let the Saturday preceding, or the Monday following Sunday, February 10th, be devoted by Christian students to special meetings and to personal dealing.

3. The prayers of the Church should be enlisted on behalf of the progress of Christ's Kingdom among students. Let clergymen preach sermons and call forth more prayer for students.

4. Let the primary object of the day be the promotion of intercession on behalf of students. The great need in all parts of the student world is that of a mighty manifestation of the power of the Gospel of Jesus Christ.

#### OBJECTS FOR INTERCESSION.

Pray that the spirit of supplication may come upon Christian students and teachers.

Pray that Christian students may recognize their obligation to help win their fellow-students to Christ by consistent life, earnest prayer, and faithful personal dealing.

Pray that students may in larger numbers and with greater earnestness devote themselves to the reverent and thorough study of the Christian Scriptures.

Pray that strong leaders may be raised up to take charge of the student Christian organizations in the universities and colleges.

Pray that the members of our movements may go forth to evangelize the world and to help enthroned Christ in all relationships of mankind.

Pray that the doors may be opened for the extension of the Christian student movement to Russia, and also to Latin countries as yet unreached.

Pray that ignorance, distrust, jealousy, national or racial prejudice, and all else which might tend to divide the disciples of Christ in the student world may be avoided, and that the prayer of our Lord that we all may be one may be realized. "According to your faith be it unto you."

## RECENT BOOKS ON MISSIONS AND MISSION LANDS.

RUSSIA AND THE RUSSIANS. Edmund Noble.  
12mo, 285 pp. \$1.50. Houghton, Mifflin  
and Co., Boston.

Russia has recently received much attention from travelers, historians, statesmen, and novelists. The czar's realm is immense, and while his government is strong in diplomacy and military power, both land and people are a century behind the times. Medievalism still reigns, and ignorance, superstition, oppression, and bigotry mark the beliefs, institutions, and customs of the land. Russia and Siberia are countries of tremendous possibilities, and there are signs of progress in subjects and in rulers. The church is most backward in reforms. There is not yet any real freedom of faith or worship, and no Christian missionaries are allowed to work among Orthodox Russians. Bible distribution is, however, permitted, and has been carried on with much blessing.

Mr. Noble has given us a readable and condensed account of Russia and its inhabitants, the best up-to-date brief description we have seen. He sketches the early beginnings of the nation and later history of the empire, tells the interesting story of Peter the Great, and his radical reforms; he describes the work of the "women reformers," the revolt of the "Decembrists," and the rise of the secret societies with which Russia is honeycombed. Then follows an account of the emancipation of the peasants, the Nihilistic and other revolutionary movements, and the "religious protest." The concluding chapters treat of Russian expansion, Siberia, language and literature, and the Russian future.

We regret to say that we can not have perfect confidence in Mr.

Noble's statements at every point. For instance he says:

The *Doukhoborts* or "Spirit wrestlers" . . . disbelieve in spirit and doubt the existence of a personal God, . . . deny the divinity of Christ, . . . refuse to recognize the authority of the Bible, and reject the Orthodox views regarding heaven and hell.

On the contrary, these people are very similar to the Friends in their belief regarding all these points, and while they may be defective in doctrine their life is truly Christian. They do not accept the Protestant Christian statement of belief in every point, but are particular to call themselves Bible Christians and love to recite portions of the Scriptures.

Again, Mr. Noble speaks of Tolstoi as "denying the soul's survival after death." Tolstoi "believes that all true life is immortal." He says in one of his books:

As to the questions about what awaits us after death, I would answer by the conjecture that the will of Him who called us into this life for our welfare leads us somewhere through death probably for the same purpose.

These errors of the author, however, are few, and comparatively unimportant when we consider his broad purpose and the vast amount of information which he has packed into a small compass. \*

THE SIEGE OF PEKING. W. A. P. Martin, D.D.,  
LL.D. Illustrated, 12mo, 188 pp. \$1 25.  
Fleming H. Revell Co., New York.

The title and author of this book are a guaranty for its cordial reception and prompt perusal. Dr. Martin is a veteran who has devoted his life to China, only to be hunted down by those whom he was seeking to serve. He was in the British legation during the memorable siege, and has described the thrilling experiences most graphically and fully. Other chapters deal with "The Allies and the Manchus," the "Emperor and Reform

Party," the "Dowager and her Clique," "The Boxers and their Allies," and the outlook for "Reconstruction." Certainly nothing has yet appeared which deals with these important and stirring events with anything like the accuracy and force of Dr. Martin's narrative. \*

**TUSKEGEE, ITS STORY AND ITS WORK.** Max Bennett Thrasher. With an Introduction by Booker T. Washington. Illustrated. 12mo, 232 pp. Small, Maynard & Co., Boston.

All who have followed the phenomenal career of the "hero" of the narrative will welcome this volume. The theme relates to one who is, without doubt, the most eminent African of our generation, and to an educational undertaking, the success of which inspires new hope both for the future of the colored race in America and the Dark Continent, and for that of all depressed peoples everywhere. The author is perfectly familiar with his subject, and marshals and welds the facts in a plain, straightforward way. The volume includes a welcome biographical sketch of Mr. Washington, an account of the origin and development of his famous school, its present condition and scope, and its influence in the founding of other similar enterprises. The following sentence from the introduction presents an admirable summary of the ideas and aims which characterize both the institution and its founder:

Every black man who is so trained that he can do something better than somebody else, can do a common thing in an uncommon way, can make himself indispensable to the community where he lives; not only helps our own race, but secures at the same time the respect, confidence, and cooperation of the Southern white people in the community where he lives. \*\*\*

**HISTORY OF THE MELANESIAN MISSION.** E. S. Armstrong. Illustrated. 8vo, 372 pp. 10s. 6d. Ibister & Co., London.

The Melanesian mission field extends over a twelfth part of the circumference of the globe. It reaches over from 30 to 36 degrees

of latitude and includes a hundred islands, almost every one of which has a separate language or dialect of its own, and some possess several. It is an important field, and the story of the mission includes the account of the work of such noble missionary pioneers as Bishop Geo. A. Selwyn, Bishop John Coleridge Patteson, and others. The history relates to the period between 1841, when the mission was founded and Geo. A. Selwyn was consecrated bishop of New Zealand, to the year 1899, when the jubilee of the mission was celebrated. The character of the leading missionaries is well portrayed, the islands and people are picturesquely described, and the story of the work of the missionaries interestingly told. It is a notable record and should be read not only by members of the Church of England, but by all wishing to know of the progress of the Kingdom. \*

**FROM CAPE HORN TO PANAMA.** By Robert Young, F.R.S.G.S. Illustrated. Maps. 8vo, 202 pp. 2s. 10d. South American Missionary Society, London.

Too little is thought and known of South America and its neglected races. People think of it as civilized if not Christianized. Many portions have indeed the forms of modern civilization, but the interior is still full of superstition, cruelty, and immorality, with no truly Christian churches able to carry on adequate home mission work among them.

This book by Dr. Young is a valuable addition to the list of missionary books on South America. The first half tells the wonderful story of the transformation of the Patagonians through the instrumentality of Captain Gardiner and others. The Terra del Fuegians were probably the most degraded of the human race, and were pronounced by Darwin and Capt. Cook to be too beast-like to be civilized,



much less Christianized. For some time it was thought that they possessed no articulate language. Many of these people, however, have been thoroughly transformed, and are now clothed, physically, mentally, and spiritually. The story of their transformation is well told in this volume.

The second half of the book describes the work of the society in South America: Seamen's missions, among Paraguay Indians, Mapuché Indians of Chile, the tribes of Brazil, and on the Isthmus of Panama. The maps are excellent, the illustrations numerous, and the index full.

CHILD LIFE IN CHINA. Mrs. Bryson. Illustrated. 8vo, 160 pp. 2s. 6d. Religious Tract Society, London.

Mrs. Bryson became interested in the children of China by living and working among them as a missionary of the London Missionary Society. She learned to understand them and to love them, and now has made it possible for those who have never visited China, to do the same.

The chapters of the book deal with the Chinese child, his home and friends, the sights he sees, at school and at play, girls at home, festivals and holidays, idolatry and superstition, and the nature of Chinese education. The illustrations are numerous and appropriate, representing child life and customs at all ages and under many different conditions.

No one interested in China or in children can fail to be interested in these descriptions, given with the aid of pen, brush, and camera. We wish that similar books were published on every Asiatic country. \*

MISSIONARY CALENDAR. 40c. Fleming H. Revell Co., New York.

This is a very attractive, suggestive, and inspiring missionary calendar, filled with Scripture verses,

missionary facts, and quotations for every day in the year. One could scarcely do better than to memorize them day by day. \*

ALMANAC OF MISSIONS, 1901. Pamphlet. 5c. American Board, Boston.

This almanac has become a looked-for and welcome yearly visitor, with its pictures, maps, calendar, and well-selected array of valuable facts and figures. It is especially valuable to Congregationalists, but its information is by no means limited to the missionary work of that denomination. \*

MISSIONARY READINGS AND RECITATIONS. 12mo, 107 pp. 1s. Paper. London Missionary Society.

These excellent selections tell, in prose and poetry, of life and work in mission lands. They offer first-class material for use in interesting Sunday-schools and missionary societies. \*

### Monthly Missionary Bibliography.

ECUMENICAL MISSIONARY CONFERENCE. 2 vol., 8vo. \$1.50. American Tract Society, New York. Religious Tract Society, London.

CHINAMEN AT HOME. Thomas B. Selby. 12mo. 3s. 6d. Hodder & Stoughton, London.

CHINESE BOOK OF ETIQUETTE. Lady Tsao, Translated by Mrs. S. L. Baldwin. 16mo. 75 cents. Eaton & Mahis, New York.

CHILD LIFE IN CHINA. Mrs. Bryson. Illustrated. 8vo. 2s. 6d. Religious Tract Society, London.

STORY OF THE CHINESE CRISIS. Alexis Krausse. Map. 12mo, 240 pp. \$1.00. Cassell & Co., New York.

HALF HOURS IN JAPAN. Rev. Herbert Moore. Illustrated. 12mo. \$1.00. Cassell & Co., New York.

AMONG THE BERBERS OF ALGERIA. Anthony Wilkin. Illustrated. Map. 8vo. \$4.00. Cassell & Co., New York.

A WHITE WOMAN IN CENTRAL AFRICA. Helen Caddick. Illustrated. 12mo. \$1.25. Cassell & Co., New York.

EAST AND WEST. Mary N. Tuck. Illustrated. 8vo, 219 pp. 2s. 6d. London Missionary Society.

HUNTS ON MY HOBBY-HORSE. Gertrude Frere. Illustrated. 8vo, 48 pp. 2s. Church of England Zenana Missionary Society, London.

MISSIONARY READINGS AND RECITATIONS. Paper. 12mo, 107 pp. 1s. London Missionary Society.



## GENERAL MISSIONARY INTELLIGENCE.

## AMERICA.

**The Anti-Vice Crusade in New York.** Not within a generation have the moral forces of this metropolis been so massed and wielded as now, under the recent tremendous appeal of Bishop Potter, a document seldom equaled for excellences of many kinds. The resistless movement already in progress to administer deadly rebuke to official encouragement of vice, already organized and under way, appears likely to follow the bishop's suggestion contained in these words:

We shall not redeem New York, men and brethren, by emotions. We shall not redeem it by denunciation; we shall not redeem it by pessimistic temper that wraps its garment around it and turns its back upon it. There are burning with zeal and enthusiasm and a high purpose of sacrifice in this great city to-day, great multitudes of men and women; they are of different religions, they must forget that; they are of different political associations, most of all they must forget that; and if, having reached that point, we could find three or five men whom all of us trusted and believed in (there are hundreds of them), and say to these three or five men—now, then, tell us what you want us to do, where you want me to stand, what relation you want our party, our church, our organization to bear to the betterment of New York, we will trust your judgment, we will follow your lead, and the work is done, and next to that in this service of the enlightened soul we want vigilance.

**High Honor for Tuskegee.** Officials of the German government have arranged with Booker T. Washington, the principal of the Tuskegee Normal and Industrial Institute at Tuskegee, Ala., to send 3 graduates to Togo, the German colony on the West Coast of Africa, for the purpose of introducing the raising of cotton into that colony among the natives. J. N. Calloway, an instructor, accompanies the party. The German government pays the men a liberal salary, as well as all traveling ex-

penses. The party will take from Tuskegee a full outfit for cotton raising, including cottonseed, plows, cotton-gins, and wagons, and carpentry tools.

**A Notable Benefaction.** The American Board has received from the Rev. Jee Gam, of San Francisco, the first Chinaman in the United States to be ordained to the ministry, and who for years has been a missionary in San Francisco of the American Missionary Association, a check for \$100 for the North China Christian relief fund. The money has been contributed by the following Congregational Chinese missions: San Francisco, \$40; Oakland, \$5; Berkeley, \$2; Santa Cruz, \$7; Santa Barbara, \$18; Los Angeles, \$12; Pasadena, \$13; balance by an individual Chinaman. More contributions from Chinamen on the Pacific coast are promised.

**Wise Words from a Millionaire.** Andrew Carnegie, the "steel king," at various points may not be above criticism, but certainly two reported sayings of his are well worthy of heed: "No wealthy man has any right to *die* rich," that is, ought to be his own administrator. "I do not wish anything upon my tombstone relating to what I have given, but instead a list of the names of those I have induced to give."

**Student Christian Work.** No department of Christian work has shown the remarkable development that is manifest in the student world. A comparison covering the past five years shows that the 900 student Christian associations in universities, colleges, and higher schools have increased to 1,400; the 45,000 members to 65,000; the 11,000

members of the Bible classes to 23,000; the 2,000 members of mission student classes to 5,000. Whereas there were then 10 national students' movements, now there are 15, and the World's Student Christian Federation unites all these different movements in a sympathy which has developed a world consciousness. Instead of 38 secretaries there are now 101, and the 21 buildings, valued at \$400,000, devoted to the work of these associations, have increased to 39, valued at over \$1,000,000. Five years ago there were 10 National Student Conferences, attended by 2,600 delegates. During the past year there were 20 such, with an attendance of over 5,000. The 50 pamphlets and books published in the interests of the movement have grown to nearly 200, and the 6 periodicals, with a combined circulation of about 6,000, have increased to 13, with a circulation of fully 20,000. At that time the Volunteer Movement for Foreign Missions had been organized in but two countries; now it includes students not only of all Protestant Christian lands, but of Asia, and more students have gone to the mission field during the past five years than during the preceding ten years.—*Independent*.

**Children's Aid Society.** To readers whose memory goes back a generation or more, few names are more familiar than this, with C. L. Brace, the soul of its energy. It is pleasant to be reminded that not less than \$382,537 were received for its uses last year, and to the substantial betterment of 38,232 boys and girls. The total income from the beginning is \$9,740,523.

**A Model Y. P. S. C. E.** A varied missionary work is carried on by the Bethany Presbyterian Endeavorers of

Brooklyn. They give \$20 toward the support of a missionary in Japan, and \$15 to help support a missionary in Persia. They give \$5 each to the Freedmen's Board and Synodical Fund, and \$15 toward the support of a missionary in the Asheville Farm School. They are raising money for a missionary library, and expect to adopt an India famine orphan. It is needless to say that this society has adopted the system of tithe-giving, and that it has joined the Macedonian Phalanx.

**The Bible for The Red Men.** Rev. Egerton R. Young's book, "On the Indian Trail," gives vivid pictures of the romance and hardships of such missionary work in the far Northwest. He describes how the language of the Cree Indians was first reduced to writing by the Rev. James Evans, one of the early Methodist missionaries in the frozen land. "Mr. Evans invented a special alphabet, each sign of which represented not a letter, but a syllable, to express the sounds of this strange tongue. At first he used birch bark for paper, and made ink out of the soot from his chimney, mixed with sturgeon oil, and in this fashion he succeeded in printing portions of the Scripture and some hymns in the language of the Cree Indians. Later on the whole Bible was translated; the British and Foreign Bible Society took up the work, and now all Bibles these Indians require are furnished them by that society."

#### EUROPE.

**English-Speaking Catholics.** Taking the world around not more than one-tenth of the Roman Church are English-speaking people, and hardly more than 1 in 40 of these are of the Anglo-Saxon race. In the British Isles, according to Father Lynch, of San Francisco,

the Roman Catholic population is diminishing both relatively and actually; and, he says that it is a fact that the Catholic population of the isles is hardly two-thirds what it was at the beginning of Victoria's reign. "England, Ireland, and Scotland had then 8,000,000 of Catholics in a total of 25,000,000. To-day they have 5,500,000 in a population of 33,000,000. Catholics were then a third of Victoria's subjects; to-day they are hardly a sixth." And there are now in all the queen's dominions a million fewer Catholics than when she came to the throne. In every other country they have increased; in the British empire alone there has been a steady decrease. "Year by year they are diminishing, as if struck by some fatal disease, wherever the English flag flies." Father Lynch argues that the spread of the empire is no preparation for the growth of Catholicism.

**The Gospel to Israel.** The London Society for Promoting Christianity among

the Jews, is the oldest organization of the kind, having been founded in 1809. It has to-day 55 stations in 19 different countries, with a force of 194 laborers (including wives of missionaries, 227). Of this force 28 are ordained missionaries, and 82 are converted Jews, some of these being men of great scholarship as well as devout spirituality. The society has done an important work, not the least being in the literature it has put forth for enlightening the Jewish mind concerning Christ and Christianity. Its annual expenditure for all departments of work is about \$200,000.

**An Inspiring Record of Growth.** A paper has been recently published which sets forth the growth of the work of the Church Missionary Society during the last thirteen years

of the century. These are a few of the figures: An increase since 1887 from 309 European laborers (excluding wives) to 889 (up to June last), from 225 native clergy to 365, from 3,500 native lay agents to 6,500, from 182,000 adherents to 270,000, from 44,000 communicants to 71,000, from 2,600 adult baptisms in 1887 to 8,478 last year. Thus far the foreign field. The ordinary income at home, excluding special efforts such as the centenary fund, has grown from £210,877 to £304,000.

**Woman's Work for Woman.** The annual report of the Zenana Bible and Medical Mission shows that

altho the expenditure for the year increased by £2,339, there was a decrease in income of £1,321. Nevertheless, the sum received from associations was larger than ever before, and reached a total of £9,453. The society employs 415 workers, of whom 95 only are Europeans. They have 2,610 zenana pupils, and over 3,000 in their schools. Their hospitals have received 1,487 in-patients during the past year, while 63,949 have been treated at dispensaries, and over 600 have been attended in their own homes. Eleven new dispensaries, 2 of them medical women, sailed for India last autumn.

**The Christian Literature Society for India** published during last year 134 new works, in 11 languages, and reprinted 124 others. It is stated that the number of readers in India increases at the rate of about 2,000,000 yearly.

**Sabbath Reform in Paris.** It is said that recent visitors to Paris have noticed the great advance which has been made in the direction of Sunday rest. Very few shops are now opened on the Sabbath, and scarcely any after midday. On the wooden shutter of a business house

[THESE statistics are designed to include only Missions among either non-Christian or non-reduced. Accuracy has been sought, but also completeness, and hence conservative estimates within the space afforded by two pages of this Magazine, a large number of the smaller and

NAMES OF MISSIONARY SOCIETIES IN GREAT BRITAIN AND UPON THE CONTINENT, AND SUMMARIES FOR ASIA, AFRICA, AUSTRALIA, ETC.	Date of Organization.	Income.	Ordained Missionaries.	Laymen.	Wives.	Unmarried Women.	Total Missionary Force.	Ordained Natives.	Total Native Helpers.
Baptist (England).....	1792	\$388,460	105	32	98	28	263	72	860
London Society (L. M. S.).....	1795	620,485	172	36	165	72	445	890	5,398
Church Society (C. M. S.).....	1799	2,009,020	412	146	349	331	1,238	365	6,839
Propagation Society (S. P. G.).....	1701	410,535	472	1,632	640	102	2,846	188	3,338
Universities' Mission.....	1859	186,375	37	25	1	44	117	12	177
Society of Friends.....	1867	100,640	30	0	26	23	79	0	1,049
Wesleyan Society.....	1816	615,890	125	74	100	67	366	142	9,408
Methodist New Connection.....	1859	27,890	7	0	7	0	14	0	131
United Methodist Free Churches.....	1837	60,705	32	13	27	5	77	9	584
Welsh Calvinistic.....	1841	37,806	17	3	14	7	41	8	97
Presbyterian Church of England.....	1847	120,500	20	19	29	28	96	20	310
Presbyterian Church of Ireland.....	1840	106,435	28	5	26	8	67	17	441
Chiua Inland Mission.....	1865	216,404	75	252	275	209	811	25	769
Established Church of Scotland.....	1829	139,170	26	17	28	52	123	11	534
Free Church.....	1843	343,795	63	39	61	73	236	12	1,327
United Presbyterian.....	1847	222,257	65	15	66	45	191	23	1,019
Other British Societies.....		1,240,582	132	282	170	695	1,299	68	3,560
Paris Society.....	1822	265,400	51	27	65	17	160	42	311
Basel Society.....	1815	292,560	196	60	117	8	381	46	1,190
Berlin Society.....	1824	128,280	88	13	80	11	192	0	242
Gossner Society.....	1836	47,270	33	0	22	5	60	20	520
Hermannsburg Society.....	1854	102,126	62	0	45	0	107	0	184
Leipsic Society.....	1836	165,883	39	6	30	5	80	22	648
Moravian Church.....	1732	173,260	145	30	175	22	272	18	1,865
North German Society.....	1836	36,000	11	0	7	5	23	1	183
Rhenish Society (Barmen).....	1829	161,889	123	7	98	14	142	25	177
Eleven Other German Societies.....		78,200	60	15	39	87	201	10	90
Fifteen Netherlands Societies.....		128,300	85	4	62	3	154	22	280
Nineteen Scandinavian Societies.....		342,680	152	28	97	56	333	45	1,940
Societies in Asia, Africa, Australia, etc.		597,000	423	256	312	180	1,285	425	12,800
Totals for Europe, Asia, etc.....		\$9,365,816	3,296	3,036	3,231	2,202	11,765	2,538	56,266
Totals for America.....		6,114,759	1,442	373	1,419	1,220	4,454	2,725	16,100
Totals for Christendom.....		15,479,575	4,738	3,409	4,650	3,422	16,219	5,263	72,366



Protestant peoples, and hence the figures of certain societies doing colonial work have been have been made concerning certain items omitted from some reports. Mainly in order to keep special organizations have been grouped together.]

Total Force in the Field.	Stations and Out-Stations.	Communicants.	Added Last Year.	Adherents (Native Christians).	Schools.	Scholars.	Countries in which Missions are Sustained.
1,743	987	40,316	3,259	130,000	650	37,367	India, China, Palestine, Africa, West Indies.
5,888	1,357	50,730	3,976	171,551	1,208	55,974	China, India, Africa, Madagascar, Polynesia.
8,077	1,441	71,500	8,478	270,000	2,139	104,386	Persia, China, Japan, India, Africa, North America, etc.
6,184	2,700	42,000	2,600	130,000	850	38,000	India, China, Japan, Malaysia, Africa, West Indies, etc.
294	73	3,055	1,240	9,978	92	3,846	Africa (Lake Nyassa and Zanzibar).
1,128	252	3,149	104	14,377	255	21,045	Palestine, India, China, Madagascar.
9,774	668	47,372	1,153	121,702	1,174	62,149	India, China, Africa (West and South), West Indies.
145	220	2,640	258	7,000	41	584	China (Shantung, Tieutsin).
661	213	12,902	513	35,000	23	1,620	China, Africa, Australia.
138	381	4,294	739	15,000	215	7,127	N. E. India, France (Brittany).
406	207	6,703	981	20,000	82	1,900	India, China, Malaysia.
508	131	2,252	306	6,000	135	1,790	China, India (Kathiawar), Syria.
1,580	290	8,540	1,194	25,000	140	1,930	China (Fifteen Provinces).
657	103	2,534	210	7,000	22	9,421	India, East Africa, Palestine.
1,563	367	11,436	459	35,000	516	34,965	India, Africa (South and East), Arabia, Palestine, New Hebrides.
1,210	425	30,431	3,460	100,000	380	21,170	India, China, Japan, Africa (West and South), West Indies.
4,859	363	24,730	2,320	52,000	1,040	34,600	
471	270	14,788	388	17,000	190	11,022	Africa (South and West), Tahiti, Madagascar.
1,571	460	21,480	2,224	42,000	520	19,993	South India, China, West Africa.
434	274	17,644	1,722	37,293	96	6,606	Africa (East and South), China.
570	57	15,725	400	40,000	205	3,782	India (Ganges, Chota Nagpore).
291	177	27,093	4,471	50,163	122	6,938	India, South Africa, New Zealand.
728	196	8,413	656	18,588	248	7,857	South India, Burma, British and German East Africa.
2,137	191	32,446	1,610	91,283	275	24,174	South Africa, Australia, South America, West Indies, Eskimo.
207	35	1,349	127	3,000	40	1,037	West Africa, New Zealand.
319	325	31,560	2,294	77,819	296	13,988	Africa, East Indies, New Guinea, China.
291	120	1,750	94	3,000	30	2,200	
434	287	72,000	2,260	175,000	470	39,000	
2,273	204	35,097	5,603	85,000	445	44,600	
13,085	2,547	326,000	9,782	750,000	1,847	175,300	
68,031	15,321	969,929	62,881	2,539,754	13,944	794,461	
20,644	9,787	400,496	31,681	1,016,346	6,252	240,263	
88,675	25,108	1,369,425	94,562	3,556,140	20,196	1,035,724	



in the Rue Pierre Charron may be seen these words printed in large, bold letters, just where one would expect to see an advertisement of the shop: "*6 Jours pour travailler et le 7eme pour se reposer*," or, "Six days for work and the seventh day for rest."

**Baptisms** *Die Evangelische in German Missionen* gives **Missions.** the following en-

couraging statistics of baptisms during the year 1899, by the different German Evangelical, or Protestant societies. This list gives the baptisms of the heathen apart from infant baptisms of the children of Christian parents:

Die Rheinische Mission, 4,456; Die Gossner Mission, 3,119; Die Basler Mission, 2,224; Die Berliner Mission I., 2,089; Die Hermannsbürger Mission, 2,074; Die Leipziger Mission, 812; Die Brüdergemeine Mission, 602; Die Breklumer Mission, 433; Die Bremer Mission, 157; Die Berliner Mission III., 155; Die Neukirchner Mission, 64; Die Neundettelsauer Mission, 27—16,212 in all.

#### "His Holiness" and the Holy City.

—One of the Vatican organs suggests that the pope should migrate from Rome to Jerusalem, and out of the £4,000,000 saved by successive popes should buy from the sultan of Turkey such a large extent of territory as would insure the recognition of the papacy as a temporal power.

#### ASIA.

**Good Omens** During the last fifty **in Turkey.** years of the nineteenth century 50,000 persons, mostly Armenians, joined the Protestant movement in Turkey originated by the American Board. Young men in whose hearts evangelical convictions are awakened are now slower to abandon the

church of their fathers. Patriotism moves them to wait for reformation within. The old church accordingly has a growing element of enlightened men. Cities like Tocat and Sivas have large congregations seeking the truth as it is in Christ, but with no present purpose to leave their mother church. Picture worship is losing its influence. Many are calling on their ecclesiastics to give them the Gospel, not rites and forms. Many feel that they have lost the way to God, and they want to find it. Here a monk and there a teacher rises up to preach Christian truth, and the people welcome it. Sometimes fervent prayer-meetings are held. Sporadic attempts are being made to introduce Sunday-schools, the leaders in all such endeavors being frequently students from the missionary schools. The patriarch encourages the reading of the Bible, and the American Bible Society reports a circulation of over 11,000 volumes in its Armenian department in 1899.—*Rev. G. E. White.*

**A Busy** Dr. D. M. B. Thom, **Physician.** our medical missionary at Mardin,

in Eastern Turkey, for the year 1899, states that on account of his absence from the station for two months, and for other reasons largely connected with the poverty of the people, a smaller number of patients was treated than usual. This number was 5,280, which seems large enough for one man to care for; but during the 26 years of his connection with the station, the total number treated is 290,686, making an average of 11,180 per year. In the hospital there had been treated, the past year, 59 patients, 26 of whom were Christians, and 23 were Moslems. One of the most remarkable features in Dr. Thom's medical practise has been the extraordinary number of cases

of lithotomy he has treated. These number 247, a record which few, if any, surgeons can exceed. Mardin is a central station for a very large region, and cases demanding skilled surgeons often come from a long distance.—*Missionary Herald*.

**"A Life Indomitable."** Kasha Oshana, who has lately come down from the mountains, says that while he was at Memiken, in Gawar, there came to him the wife of a Kurdish chief, whom he recognized as Johanna, a Nestorian woman who, as a girl, was stolen for her beauty and carried away by the Kurds. This was forty years ago, when Mr. Rhea was staying in Memiken, and now she comes begging to be allowed to partake of the Lord's Supper. Think of *forty years* spent among the Kurds surrounded by utter spiritual darkness! And yet, the little light she had has been fed and kept burning. She had taken her little Testament with her when she was abducted, probably one received from Mr. Rhea, and a translation of Spurgeon's "Morning by Morning," and she has insisted upon reading in them every day, tho forbidden by her husband. She said to him: "My Testament is my very life; I shall die unless you let me read it."—*Assembly Herald*.

**Some of India's Famine Losses.** It is stated by the viceroy, Lord Curzon, that the loss to India by the failure of the crops amounts to \$250,000,000, in addition to which several millions of cattle have perished. It will excite no surprise to learn from the same authority that the finances of India have been severely strained, and even disorganized, by the famine. \$30,000,000 were expended up to September 1, in relief works, and the relief committee received near-

ly \$5,000,000, while enormous sums were contributed by the native rulers.

**Hindus are Better than Their Gods.** *The Baptist Missionary Review*, of Madras, has a very interesting article

entitled, "The Real *versus* the Ideal in Hinduism." In it the writer, Mr. Geo. M. Thomssen, says: "Now, while the Hindus are not so good as their flatterers, or they themselves would have us believe, I assert without fear of contradiction, that the Hindus are better than their ideals as revealed in their literature, their mythology, and their worship. Why, if the Hindus were like their gods as we see them sculptured on their temples and idol-cars, they would be devils incarnate! And if the pessimism of their sacred books were to be lived and acted upon in daily life, within a year the country would be depopulated, for murder and rapine would destroy millions; and sorrow and desperation would drive other millions to suicide."

**The Basel Mission.** From the annual report of the Basel German Evangelical Mission for last year we learn that it was represented by 78 ordained and unordained missionaries, and 4 women working in India, at 23 stations situated in South Canara, Coorg, the Southern Marathi country, Malabar, and the Nilgris, and by 16 missionaries at home. It also had 623 native agents doing its bidding as pastors, evangelists, and catechists, colporteurs, Bible women, schoolmasters and schoolmistresses, and the number included 138 non-Christian schoolmasters. Its work was carried out amid a population of slightly over 6,000,000, while the number of its church members and catechumens was nearly 15,000. It maintained 154 schools, and these various institu-

tions were attended by nearly 10,000 pupils, of whom 6,304 were non-Christians.

**Anti-Tobacco Teaching.** There is one mission operating in India which resolutely insists—wisely, as we believe—on total abstinence from alcoholic liquors and tobacco on the part of all its agents—foreign and Indian. In the case of the latter, there is more difficulty in regard to tobacco than to liquor. Very rarely, indeed, is there any necessity for applying the discipline because of intemperance. It is at once remarkable and a source of much thankfulness that in the large body of native Christians connected with this mission, largely recruited from the lower classes, intemperance is practically unknown.—*Indian Witness.*

**Christianity Profitable.** Mr. Modak, connected with the Marathi Mission at Ahmednagar, has prepared an Indian Christian directory, from which it appears that, while in 1890 there were only 797 ordained Indian ministers, there were last year 1,010. This directory contains the addresses of 92 Indian Christian lawyers, 590 qualified Christian doctors, 1,098 government servants drawing over 50 rupees a month, and 646 editors and authors. Of the 100 Protestant Christian graduates from Madras College, 35 per cent. are engaged in missionary or educational work. There are about 1,500 Protestant foreign missionaries in India, working among all classes.

**Growth in South India.** Recently compiled statistics give us the results of mission work in South India during the last two decades. There has been an encouraging and significant progress all along the line.

The two years compared are 1878-98. During these years the number of communicants has nearly trebled, while the Christian community has grown from 295,929 to 523,494 souls. The native pastorate has increased from 206 to 407, while the annual contributions of native Christians have risen from \$21,500 to \$75,000. The missionary force has grown from 260 to 406, and the total native agency represents a mighty army of 10,675 men and women. The educational work of these missions is represented by the 83,000 boys and 51,000 girls who attend the mission schools. This represents much seed-sowing in these young minds and hearts.—*Rev. J. P. Jones.*

**Growth in the Rev. John McLaur-Telugu Field.** in, of the American Baptist Telugu Mission, entered that field in 1870, when there were but 3 stations, Nellore, Ongole, and Ramapatam, with about 1,000 church members. There are now connected with this mission 24 stations, 113 churches, 462 out-stations, 53,633 church members. There are also 600 schools, with 12,475 pupils. There are 15,000 Christian families under the supervision of the American Baptists alone in the Telugu country; all the growth of a single generation. Many such "failures of missions" as these may be seen in India.

**Have "Missionaries no Business in China?"** But missionaries, we are told, have no business in China, forcing a foreign and hateful religion upon the people; their very presence and work naturally arouse resentment and hatred. This is an astonishing statement. Had the apostles no business to preach the Gospel when they went forth from Jerusalem, turning the world upside down? Had the

martys and missionaries of the early Church no business in that dark and loveless Roman world, which they presently filled with heavenly peace and glory? Were Augustine and his followers embarked on an impertinent errand when, at the peril of life and fortune, they came to England and preached the Gospel to our savage and pagan forefathers there? This charge strikes back to One who brought a heavenly glory to the earth which repaid Him with a cross and a crown of thorns, and charges Him with folly, and seeks to cover with shame the brightest pages of Christian history, the noblest names upon the beadroll of the ages.—*Rev. Judson Smith.*

**It is Victory, not Defeat.** Dr. Griffith John is in no uncertainty about the future of missions in China. "Twelve out of the 18 provinces," he writes, "have been swept clean of missionaries; but here at Hankow, and in all the surrounding counties where we are at work, there has been no suspension. Christians have been meeting for worship as usual, hospital work has gone on, and our day-schools have never been closed. Till a fortnight ago the daily preaching was carried on regularly, but when the officials suggested that it would be advisable to suspend this branch of the work for the present, we thought it only right to meet their wishes. I do not take a desponding view of the future—quite the reverse. There are glorious days before us. I am amazed to hear that people are talking about giving up the work in China. They must be mad. Our prospects to-day are vastly brighter than they were 6 years ago. At that time I was beginning to despond. I do not despond now. My heart is full of eager expectation."

**Excellence in Confucianism.** The extended articles in the *Zeitschrift für Missionskunde* by Prof. A. Dorner show how much there is that is excellent in Confucianism. There is also a much deeper religious sense in it than is commonly assumed, altho it does not sufficiently bring out the personality of God, or the personality of man, and therefore is condemned to stop short with mundane interests. We may well believe that our Savior would say of it also: "I came not to destroy, but to fulfil." This point of view is suggested by the title of a recent work: "Christianity the Perfection of Confucianism." 50,000 copies of this have been sold in China.

**How Rome Makes Mischief.** An English missionary, in a letter from China, throws an interesting light on the methods employed by the priests. He says: "The policy of the Roman mission is to defend their converts, try cases themselves, inflict punishments, demand the heads of assailants from the Chinese government, ask for enormous compensation for damage to property in riots, and, whenever possible, have a French gunboat at hand. Our policy is to avoid interference as far as possible, and so we tell our men that if they get into rows, we shall not try to get them out. I am convinced that our system is right, but on account of the constant miscarriage of justice in the Chinese courts, it is very difficult."

**The Indian Mutiny and the Chinese Massacres.** China and India will hereafter be associated by a new band, but one of a somber shade. In many of its features the outbreak of the Boxers is strikingly similar to the Sepoy rebellion in India. Two events in each are peculiarly



parallel. The memorable defense of the British residency at Lucknow, with the heroic relief by the British column under Sir Henry Havelock, is duplicated by the brave defense of the British legation in Peking, and the rescue by the allied forces; and the terrible slaughter of men, women, and children at Cawnpore in 1857, is reproduced in the frightful atrocities of July 9 and 10, 1900, at Taiyuen fu, in Shansi province, China, when 30 Protestant missionaries, 10 Roman Catholic priests, and many Chinese Christians were barbarously murdered.

**He Went In Woman's Work Out by Faith.** *for Woman*, Mrs.

Cunningham gives an account of a visit to Peking, and mentions the arrival of Dr. and Mrs. Inglis. She speaks of him as "A physician of Chicago, just coming into an excellent practise, when there was brought to his mind one evening in 1898 his pledge as a student volunteer. After a long struggle victory for God came, even tho it meant pulling up stakes, leaving a lucrative practise, and breaking unwelcome news to an intended bride. His pastor even tried to block his way, but to no avail, when his word had gone forth. Dr. Inglis said to my husband one evening, 'If I am called home before I have been two weeks in Peking, I shall still have no doubt that I did right in coming.' Do we not want more quietly waiting, till God does definitely show us the way, and then to tread it with the same certainty that we are in the right path, as when we pass along to our work day by day?"

**A Missionary Says the Western Engineer.** *Christian Advocate*

of Prof. F. D. Gamewell: "He is a most interesting character—unassuming, but full of capacity. He belongs to our Pe-

king University. At Cornell University and the Troy Polytechnic School he was trained as a civil engineer. How providential it was that he was in Peking when the missionaries and legationers were shut up there, besieged by thousands of fiends! The British minister put him over the defenses. Many providential things occurred. The 400 marines got there just before the railroad was cut. Our preachers and their wives, who had been in annual conference session, failed to get away, and so were saved from possible massacre elsewhere. Native Chinese converts fled to the legation for safety, and made useful soldiers and laborers. The women were there, who worked night and day making bags for sand out of everything, even out of their wearing apparel. And then he was there himself—tireless, sleeping in his clothes, never for a moment out of danger, on half and poor rations, while shot and shell rained on them continuously."

**Unsophisticated Chinese.** R. E. Speer, in *Leslie's Popular Monthly* for November, says:

"One of the delights of travel in China is the innocent ignorance of the people. They think themselves the most sophisticated and heaven-enlightened people on this earth, and so make their naive childishness the more engaging. They live very close to the primeval superstitions, and the gods and devils, between whom they make little practical distinction, command their healthy respect. Our slipper-boat men stuck a bunch of incense sticks into the bank at the foot of some bad rapids, to placate the favor of the spirit of the rapids, who indeed was so far pleased as to let us ascend. Our house-boat admiral laid out an elaborate offering of chicken and rice, and soup and pork, and



chicken blood and lighted candles, as we entered the North River on our downward journey. 'What is this for, captain?' we asked. 'For the enjoyment of the spirits of the river,' he replied; 'they are eating half the sacrifice.' 'But it is all here still,' we told him at the close. 'Well,' he replied, 'at least, the candles are gone.'"

**Life Through Death.** If, as Dr. William Butler said, the mutiny and bloodshed in India in 1857 brought the redemption of that land one hundred years nearer, what may God's more recent judgments not have done toward ushering in the wonderful twentieth century, which, we pray, may also be a new age of blessing!

**Queer Korean Customs.** All things in Korea are strange to foreigners. Thimbles are of cloth, beautifully embroidered. There are no buttons or pins, and garments are tied on with ribbons. Soap is sold in the form of a powder, and the only matches are shavings tipped with sulphur. These have to be put into the fire to light them. The market scenes are interesting. You see pompous men in long gowns and high hats, poor women with green cloaks over their heads, and scores of boys carrying vegetables. The people are early risers, and the best time to market is between five and six in the morning. Two hours later the stands are all cleared away and you have to rely on the retail stores or little shops. Eggs are *bought by the stick*, and are stacked up like kindling wood. Ten eggs are laid end to end, and they are then wrapped about with straw, so that they stand out straight and stiff, and look more like clubs than eggs. In the stores these sticks of eggs are piled up crosswise, and the price is about three cents a stick.

**Japan as a House of Refuge.** Never was the resourcefulness of missionaries of the Anglo-American type revealed with more splendor than when the Protestant missionaries in Japan realized that Japan was to be a station on the route which the exiled missionaries in China were to travel to America and Europe. The record of the work done in the city of Kobe lies before us. The girls' school of the A. B. C. F. M. was turned into a hotel on July 12th, and for the next 53 days of its life the Kobe College Hospitality Hotel and Refugees' Restaurant registered a large number of guests. Of 310 persons entertained, 93 were men, 128 women, and 89 children and youths. Of the 200 adult missionaries, 161 came from China. They represented 24 different denominations. Some came to the hotel moneyless and without clothes, and none of them spoke Japanese. Yet they found they were among brethren; they were succored and sent on their way, and their missionary hosts, after paying bills amounting to 1,703 yen, came out of the trying ordeal without a debt. It is needless to add that what will grow to be lifelong friendships, were formed, that gratitude abounded, and that comity between Christians of all names and lands multiplied.—*Congregationalist*.

**Moral Reform in Japan.** Thanks to the efforts of an American missionary in Nagoya by the name of Murphy, to the Salvation Army, to Hon. S. Shimada, a Christian politician, and to other influential Japanese, and, perhaps, most of all—to its credit be it added—to the Japanese press, there has been a tremendous social agitation over the question of licensed prostitution. Dramatic results have followed close upon

the heels of drastic measures. New police regulations now make it possible for the inmates of houses of legalized vice, hitherto hopeless slaves, to leave at their option. Christian reformers have freed at least 40 such unfortunates during the past two months, and the papers report that during the past 42 days in the one city of Tokyo, 429 contract prostitutes voluntarily left their life of shame, and that suicide, formerly very frequent among this class of women, has practically ceased.

**Wise Sayings** At a recent convention these statements were made and sentiments were uttered: "The number of Christian societies now laboring in Japan is 36, or just double the number in 1883, while 85 Christian periodicals are now registered at the office of the home department." "English literature far more than that in the vernacular is molding the thought of educated Japanese to-day." "Charities, like higher criticism, should be in the hands of the friends of Christ and of His Bible." "New men, that is, renewed men are needed for the new century."

**The Doshisha Anniversary.** In Kyoto, on November 29, 1871, two teachers and eight scholars gathered in a rented room and bowing before God, each one prayed to Him with strong crying and tears, and thus the Doshisha was started. It encountered great opposition from the city officials for the first six years. God blessed it, however, and at the time of Dr. Neesima's death, in 1890, it numbered in all its departments nearly nine hundred students. Then began a period of reaction. Waves of nationalism and rationalism swept over the school. For three years it was separated from the

mission. Its numbers and its Christian spirit greatly declined. It is now, however, back upon its old foundation. During these 25 years 4,611 students have entered the school. Of these 936 have been graduated. Of these graduates, 147 are engaged in teaching; 95 are preaching the Gospel; 78 graduates of the nurses' training school, are engaged as nurses; 19 are engaged on newspapers; 34 are in banks; 148 are in mercantile business; 16 are artisans; 166 are pursuing farther studies; 28 are officials; 102 graduates of the girls' department are in homes of their own, most of them centers of Christian homes.

On November 29, 1900, the anniversary exercises were pervaded with a spirit of faith in God and hopefulness for the future which speak well for the school. There are now about two hundred young men connected with the school, of whom nearly twenty are in the theological department. The girls' school numbers about seventy.

J. D. DAVIS, D.D.

## AFRICA.

**Newspapers in Liberia.** There are some indications of progress that are gratifying to the friends of the little republic.

For a while there was no newspaper or other publication regularly issued in the country. During the past year, however, 4 publications have been regularly issued: *The Recorder* and *The New Africa*, under the auspices of Bishop Hartzell and the Methodist Episcopal Church Mission, at Monrovia, the capital; *The Baptist Monitor*, at Ricks Institute, Montserrado county, and *The Cape Palmas Reporter*, a quarterly magazine, at Cape Palmas. These publications, all but one of which are issued entirely independent of any foreign assistance pecuniary or otherwise,

indicate enterprise and ability highly creditable to the country and very encouraging to its friends.

**Rome in the Dark Continent.** Protestant missionaries in Africa will have to reckon with a formidable

organization founded by the late Cardinal Lavigerie—"The White Fathers." The order (if it can be so described) has at present 50 stations with a staff of 249 missionaries, 132 nuns, and 642 catechists. This body of more than 1,000 workers has gathered 67,190 neophytes and 180,080 catechumens. The White Fathers also control 184 schools, containing nearly 6,000 children. The society is fed by 2 training colleges or seminaries in Jerusalem, which together have 139 students.

**The S. P. G. in South Africa.** By the Church of England mission work has been established in Cape Colony, Natal, Zululand, the Free State, and even in the Transvaal. In 1847 the first South African diocese, that of Cape Town, was organized. At present there are 9 South African sees, with 10 bishops. The work in South Africa has been chiefly under the Society for the Propagation of the Gospel. During the 80 years since it began its work it has maintained 545 missionaries, and has given to the evangelization of the country more than \$4,000,000. At present it is maintaining 155 missionaries, of whom 23 are natives.

**Wellington Seminary.** Little do we appreciate how widespread is the influence of this institution for civilization and godliness, which has well been called the Mt. Holyoke of South Africa. In addition to the hundreds and thousands of young

women trained within its walls, its missionary society supports 9 missionaries, and during the last decade has sent more than 50 to toil for Christ in Kimberly, Johannesburg, beyond the Limpopo, and Zambesi, even to the shores of Lake Nyassa.

**A New Hospital in Uganda.** Mrs. Albert Cook sends to *Mercy and Truth* an interesting account of the opening of a hospital in Mengo. She says: "It is situated on the side of Namirembe Hill, and commands a magnificent prospect, including Lake Victoria, the islands of Kome, and Nsazi, and sweeping round to the south, one can see the Singo Hills, while the King's Lake makes a very pretty foreground to the whole; below us are the English and French Roman Catholic mission stations. The building itself is the finest in the country of Uganda, and is built in the shape of a double St. George's cross. The extreme length is 120 feet, and at its widest part it is 60 feet across. It is entirely constructed from native material, and the fact that no less than 112 tons of grass were needed for the roof, shows the magnitude of the work. The whole of the construction and building was done by one of our missionaries, Mr. Borup, of the Industrial Mission, who has spent much time and labor over it.

"The interior is a grand piece of native work with a beautiful reeded ceiling—a kind of decoration the Baganda excel in; the walls are of mud and wattle, and nicely white-washed inside and out, which gives a very clean and striking appearance to the whole building, and being on an eminence it shows out well, really acting as a fine beacon, which can be seen from all parts of the country. There are 50 beds in all—25 for the men, and an equal number for the women and

children; the bedsteads are made of the branches of the palm tree, and only last a very short time, but we hope before long these may be replaced by plain iron ones from England. The mattresses are made from the dried peelings of the banana tree, which are rolled and then sewn together, and on this we place a mat of grass, which the Baganda use as a sheet and seem to like very much, and they have the great advantage that they can be easily scrubbed."

**The Typewriter in Uganda.** An independent testimony to the progress of missions in Uganda, has been given recently by Sir Harry Johnston, a government commissioner: "The difference between the Uganda of 1900," he writes, "and the blood-stained, harassed, and barbarous days of Mtesa and his son Mwanga is really extraordinary, and the larger share in this improvement is undoubtedly due to the teaching of Anglican and Roman Catholic missionaries." Of the thirst of the people for education he says: "It is surprising what a number of men, boys, and even women, have been taught to read and write at the mission schools. Several of the chiefs use typewriters; in fact, nearly all the official communications that pass between the regents and myself in the Luganda or Swahili languages are neatly typewritten by a chief or a 'native secretary.' The chief of Toro, on the borders of the Kongo Free State, possesses a typewriter also."

#### ISLANDS OF THE SEA.

**The Dutch East Indies.** In South and East Borneo, the field of the Rhenish Mission, there were 55 baptisms from heathenism during the year 1899, so that the total Christian community (including children) is now

1900. In Sumatra the same mission had 2,352 baptisms in 1899. Of these about 2,150 were from heathenism, and 200 from Islam. The total Christian community of the Rhenish Mission in Sumatra has now reached about 43,600.

The Netherlands Missionary Union, which is working in West Java, has now 11 stations with 26 churches. At the end of last year the number of native Christians has reached 1,600, being an increase of 178 on the previous year. The number of children taught in the schools of this mission is now 686. Since the work was begun in 1863, 2,728 persons have been baptized in all.

The widow of missionary Hendrich, who is continuing her husband's work among the Dyaks, in South Borneo, has had the joy of seeing the fruit of her labors. The small church has been gathered together at the place where she is living, and two out-stations have already been opened in the neighborhood. She has two native helpers working with her, and now and then missionary Renken comes from the next station, Mandomai, to administer baptism and the Lord's Supper.

**Melanesian Mission.** This organization was founded by Bishop G. A. Selwyn in 1849. Its staff consists of Bishop Cecil Wilson and 12 English clergy, 2 English laymen, 12 native clergy, 400 native teachers, and 7 English women. There are 170 mission stations in 26 islands. Christianity is established in many of the islands, but large numbers are still heathen. There are 12,000 baptized Christians in Melanesia and over 12,000 more people under instruction. Over 1,000 persons are baptized annually. St. Barnabas College, Norfolk Island, is preparing 160 boys and 50 girls to become



teachers, and at St. Luke's, Siota, Solomon Island, there are 70 scholars.

**New Guinea.** The Rev. J. Chalmers sends a list of 26 villages on the banks of the Fly River in which services are held twice daily and three times on Sunday. "The services are very primitive, and, when conducted by the people themselves, the words spoken are very few, and these in great ignorance. I have just sent Hiro and 6 church members and their wives up the river to preach Christ and hold services in every possible village. The church members are to remain three months, and then return here for a spell. They have no education, but *they know the story of the Cross, and they are in downright earnest.* It would have done your heart good to have seen with what enthusiasm they went. I got wearied of waiting and praying, and it was heavily laid upon me to *act* and do something for the heathen."

**Civilization in the South Seas.** Sixty years ago who would have thought it possible? Tawkiao is the name of a native king in New Zealand, who edits a small eight-page paper, printed in English and the native tongue, and called the *Pleiades of Seven Stars*. And Fiji, which once disputed with New Zealand for the primacy in all things horrible and hellish, has today more than 30,000 in Christian churches!

**Methodism in the Philippines.** The American Methodists at Manila are evidently determined not to let the grass grow under their feet. The district conference which met there recently under the presidency of Bishop Warne, passed resolutions asking for 10 young men to

be sent out from America, to be appointed "two and two" to 5 different provinces, with the understanding they remain unmarried for four years on a salary of \$350 each. They also ask that the missionary society make a special appeal to the home church for funds to erect a substantial church edifice in Manila and for a minister to devote himself to the English work. The Methodists at Manila promise to pay house rent for the minister, an expensive item in the rapidly transformed city. Another modest request is for a first-class mission press, equipped with best plant and a competent manager—a request which the church, if wise, should comply with at the earliest moment. Of course they need a host of women workers. With a strong preference for deaconesses, they ask that 4 of the order be sent without unnecessary delay.

**Worthy of Note.**—Forty years ago the first contribution was given by a Hawaiian church in Hilo (\$1,000) for the building of the first Protestant church in Japan, and now missionary work is done in Hawaii by Japanese for Japanese!—*Missionsblatt für Kinder.*

#### MISCELLANEOUS.

**A Call to Consecrate.** A new period of time brings to us a new sense of responsibility. The world is taking account of stock to-day, and making plans for the future. The newspapers are describing what the old century has done, and what it has put into the hands of those who are passing into the new. We have a great access of knowledge over what our fathers had. Our understanding of the universe, the world we live in, and ourselves, in kind and degree far exceeds theirs. We have railroads where they had oxen and horses, swift steamships where they had sailing vessels, tele-



graphs and telephones where they had nothing. We have means of communication with all the world; we trade with and come in daily contact with peoples of whom they knew little or nothing. The message of Jesus is, "Trade ye herewith till I come." *All these new things are ours for a purpose—to build up the Kingdom of God.* We are not only to sell goods to Japan and China and the Pacific islands, and to furnish to their peoples the comforts of civilization at good prices, but we are to make it our business to make men Christlike—brown men, black men, yellow men, in all lands. They are all our neighbors in a sense made new by modern inventions.—*Rev. A. E. Dunning.*

**A Missionary "Hustler."** This bit of autobiography is from the founder of the Methodist publishing house in Madras: "In the spring of 1895 a train of circumstances made it evident that I must abandon all idea of carrying out my promise to the many who had contributed toward the founding of the publishing house at Madras, or I must learn electrotyping, photo-engraving, half-tone, and line work by sunlight and electric light, the working of the booklet machines; I must gain a practical knowledge of the construction of the dynamo, be able to set up an electric-lighting plant and do the work of a 'line-man;' I must know how to erect shafting, counter-shafting, calculate the speed of pulleys, and fit belting; I must have a practical knowledge of half-tone printing, which includes underlaying and overlaying. That I might not be taken advantage of in the working of the machinery, I must be able to take an engine apart and put it together again and run it. I must

know how to manipulate a steam boiler, so that I could avoid accidents. I must be able to work the stereopticon, make the gases used in the lime-light, and also know how to 'build' a stereopticon, after having purchased such parts as the lenses and dissolvers, and make lantern slides. And after going through these processes I must be so acquainted with them as to go out in India, and meet the new conditions of climate in the use of chemicals, and the many emergencies that would arise in the erection and moving of machinery. I knew nothing whatever about photography, but must acquire the most difficult processes. I knew nothing about machinery, but I must acquire the manipulation of 25 different machines, apart from the machinery used in the printing and binding departments, and the erection of shafting and the fitting of belting."

**A More Excellent Way of Giving.** The American Board in particular is urging its wealthy friends to deposit, while yet living, with the treasurer the amount they propose to leave the society, this as a secure investment on which they can draw interest. There is thus no will that can be broken. And President Holden, of Worcester University, points out the fact that if one gives \$1,000,000 to a college, the State imposes no tax for the transfer of the gift, and charges no tax upon it after it is given, thus encouraging giving by the living donor. If, however, the same amount is left by will, it is subject to reduction to the amount of \$220,000. It is better to give what one can while he is still alive, and have the joy of the greater good.



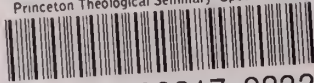
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